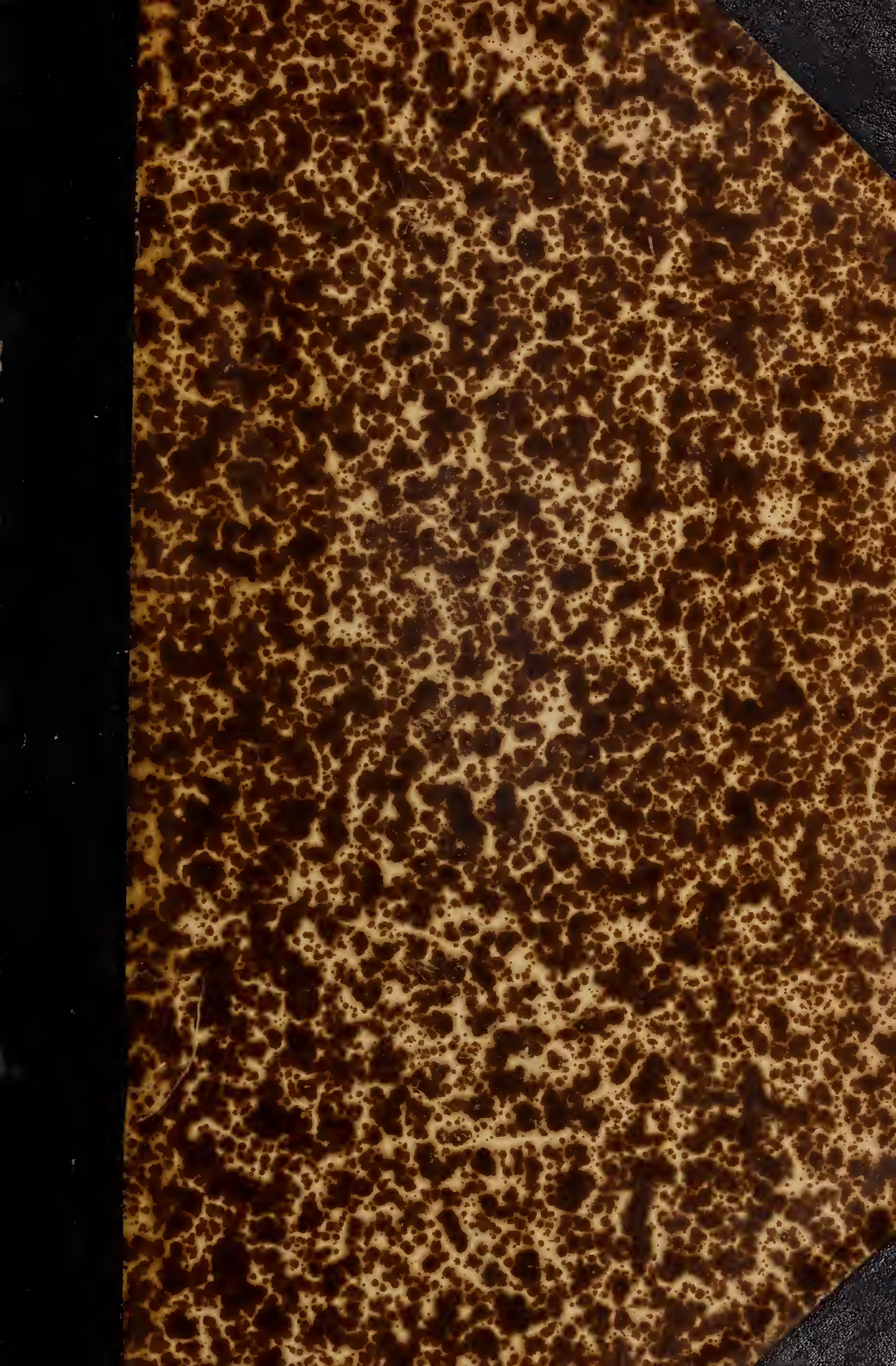
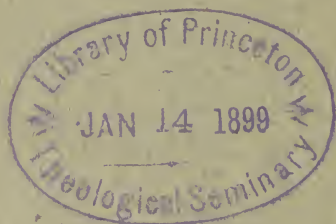




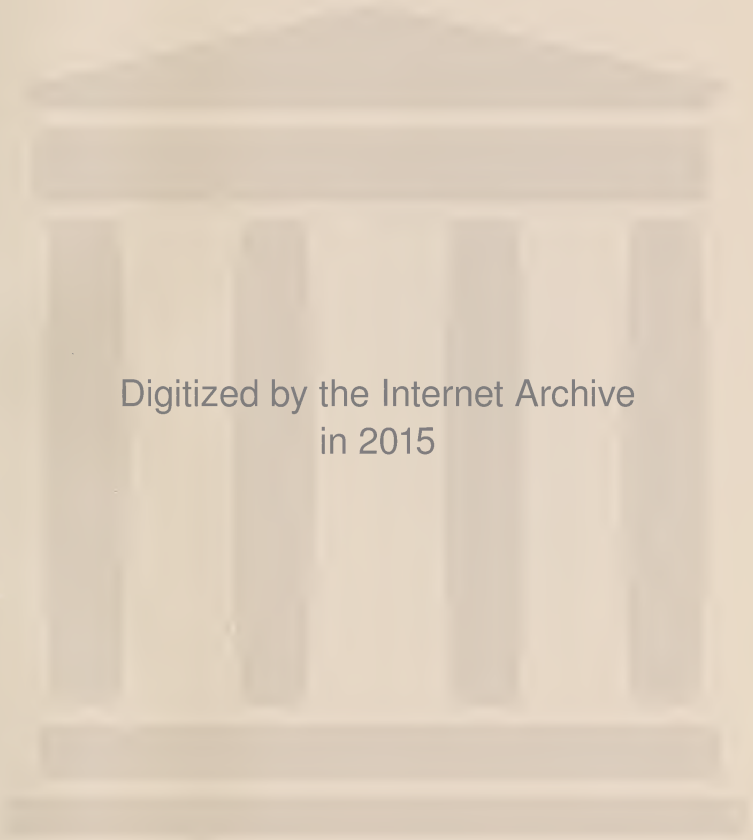


Division I

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THE
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American Board of Commissioners for Foreign Missions

WITH A VIEW OF

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FOR THE YEAR 1897.

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THE
MISSIONARY HERALD.

VOL. XCIII.—JANUARY, 1897.—No. I.

THE letters from the Foochow and North China missions, printed on subsequent pages, indicate a deep religious interest, resulting, so far as human agencies are concerned, from the Conference of Christian Workers, held in connection with the labors of Messrs. Mott and Lyon, of the Student Volunteer Movement, and the Young Men's Christian Association. The presence of the Holy Spirit was manifest in many assemblies, and Dr. Sheffield confirms what is reported in the letters alluded to concerning the quickening of the spiritual life of the missionaries and the native laborers. Dr. Sheffield adds with much force: "I feel deeply that the extraordinary success in all our lines of Christian activity is conditioned on keeping the inner man strong in the divine strength. We missionaries do too much work and take too little time to fit ourselves for our work."

IN the latter part of October the Marathi Mission was in session at Ahmednagar, and the following urgent resolution was passed and forwarded to the Prudential Committee: "Whereas the latter rains have failed in Western India, and also in a large part of the rest of the country, and whereas even now prices of grain have increased from 200 to 300 per cent and are likely to rise higher, and whereas a very severe famine confronts us, which will make it most difficult for our agents and ourselves to live even on full allowances, and which will compel us to do a great deal for others, we most earnestly request the Prudential Committee to make appropriations for our mission for 1897, if possible, *in full*, according to the estimates sent last May, even before any famine was anticipated."

The appropriations for the mission had been made prior to the receipt of this resolution, and we are sorry to say that the Committee did not deem itself warranted in granting all the estimates received from any of the missions, so that the appropriations for the general work of the Marathi Mission were less by \$6,750 than the amount asked for, beside the ten per cent reduction in the salaries of the missionaries. And now comes this request, which is certainly a most reasonable one, and the trying circumstances under which our brethren are placed seem to render it imperative that the appropriations should be increased. Yet it will be seen that the record of the Board's receipts for the first three months of its year shows a decrease over the corresponding months of last year. And what can the Committee do? They can do only what the churches give them the means for doing. What will the churches do?

"THE best yet" is the verdict of many friends who have seen the American Board Almanac for 1897. It is attractive in form and packed with matter which will interest and instruct all lovers of missions. We wish it might be in every Christian family.

It is a notable fact that President Cleveland's recent message to Congress begins with and gives much space to affairs in Turkey. His characterization of the shocking features of the situation in that land is clear and vigorous, and he expresses his belief that "the present sombre prospect will not long be permitted to offend the sight of Christendom." We wish we could share his expectation. The European Powers (though it seems hardly proper in this connection to speak of them as *Powers*) have witnessed this prospect with apparent composure for two years, and it is difficult to see what new features are likely to be added to it which might stir to action. The President recognizes the rightfulness of the claim for indemnity for the property destroyed at Harpoot and Marash, and he still proposes to press for "prompt settlement." It is certainly a matter for gratitude that no missionaries have been slaughtered, and we are glad to learn that further pressure will be brought to bear to secure reimbursement for their losses. But it should be remembered that our missionaries are not in Turkey for the purpose of saving their lives or to regain property. They are there for a higher object, one for which they are ready to lay down their lives, if need be, though it is an object which some men find it difficult to comprehend. What they ask is not that a door may be kept open for their escape in safety, but that being loyal citizens, engaged in a lawful calling, having well-recognized rights under treaties, they may be allowed to remain in safety and prosecute their work. An American merchant engaged in legitimate business in Shanghai or Yokohama or Smyrna may claim the sheltering arm of our government in remaining where he is to prosecute his business. The business of the missionary is not less sacred or less worthy of protection than is trading in teas or carpets.

MANY who read Dr. Hitchcock's able article on another page, on "Congregationalism and Foreign Missions," will doubtless be surprised at the statement there made, that the combined roll of students in all the Congregational schools, colleges, and academies in the United States would not equal the number of pupils now gathered in the mission schools of the American Board. On challenging the statement, Dr. Hitchcock has furnished us figures which more than justify the assertion he has made. Adding to the enrolled students in thirty-nine American colleges which are regarded as Congregational all the scholars under the care of the American Missionary Association in the South and of the Education Society, including the New West, as well as the students of the seven Congregational theological seminaries, there are not more than 30,000, possibly not more than 28,000. How many pupils there are in Congregational academies we do not know, but it would require 250 of them, with an average of 100 pupils in each, to add to the above to bring the total up to the number now under instruction in the schools of the American Board. But this is only one branch of the Board's work, yet this branch is seen to be a vast Education Society.

The American Board as an Education Society.

CERTAIN facts that came to the ears of the apostle Paul concerning the Christians in Galatia led him to exclaim in his letter to them, "For I stand in doubt of you!" This phrase comes to mind on looking over the report of the Board's receipts for November and for the first quarter of the financial year. A decrease of over \$25,000, compared with the first three months of 1895-1896, especially in view of the fact that those three months showed a decrease of nearly \$21,000 compared with the corresponding period of 1894-1895, is certainly a serious matter. We are perplexed, greatly perplexed. Has there been any failure on the part of the Board's officials in presenting the case to the churches? Are wrong methods employed? Or has there been on the part of the churches and individual Christians a change of view? Are they weary of this work, or hopeless about it? The times have been hard, indeed, but as we witness the lavish expenditure on every side, we cannot attribute to this cause altogether the large falling of receipts. Are the needs of the pagan world understood as formerly? Is the adequacy of the gospel to meet these needs appreciated? Has there been any waning in love to Christ, or in loyalty to him in his world-wide purpose of redemption? Has there been any failure in prayer? We raise questions which we cannot answer. We stand in doubt. Only of this are we sure; that there is wrong somewhere. May God help us all to inquire, in deep humility and with much prayer, as to our several relations to this, his work! The following are the figures, which should be pondered prayerfully:—

	November, 1895.	November, 1896.
Regular donations	\$26,705.18	\$17,288.26
Donations for special objects	6,694.13	5,898.84
Legacies	11,796.24	2,551.22
Total	\$45,195.55	\$25,738.32
	3 mos. last year.	3 mos. this year.
Regular donations	\$79,292.93	\$67,984.64
Donations for special objects	9,465.99	10,005.08
Legacies	20,589.79	5,586.30
Total	\$109,348.71	\$83,576.02

Decrease in regular donations, \$11,308.29; increase in special donations, \$539.09; decrease in legacies, \$15,003.49; total decrease in three months, \$25,772.69.

WE ask the special attention of pastors and others to the call printed on another page of this magazine for Simultaneous Meetings in the interests of foreign missions. Would it not be an animating sight if all the churches of our land should unite, on the week named, in services of prayer and consecration for this work which Christ has given his people to do? Should Christians approach these services in a befitting spirit, there would certainly be found much occasion for humiliation and confession in view of the fact that there has been such sluggishness in undertaking and prosecuting an enterprise which towers above all other enterprises for which man can labor. Our Lord and Master, who gave his life for the world, regards this work of bringing the world into subjection to himself as infinitely more important than any of the grand schemes of politics or commerce which occupy so much of time and thought. Cannot Christians give one week to special consideration and prayer concerning this mighty and blessed undertaking of redeeming the world?

ONCE more we ask for secondhand copies of the Providence Bible Lesson Pictures, or any other sets of pictures illustrating scenes from the Scriptures.

Bible Lesson Pictures. There is great call for these in our mission fields, and copies that have been used in any previous year will serve an excellent purpose if forwarded to the Mission Rooms at Boston. There is no danger of sending too many of such helps for illustrating the Bible.

Do not fail to read the communications from Drs. Davis and DeForest among the "Letters from the Missions." The faith of our brethren that the sun of the

Good News from Japan. Japan Mission was not about to set has certainly been justified, since events have proved that the great mass of the Japanese are still ready to listen to the gospel message and will welcome the missionaries of the Cross. Quite in the line of what Drs. Davis and DeForest have written is a communication from Dr. Gordon, reporting a recent visit within the provinces of Tamba, Tango, Tajima, Inaba, and Hoki, a district more than 150 miles long, with a population of 1,000,000 souls. With the exception of the western extremity of this district and the work of three Japanese evangelists, the sole Protestant occupants of the field are connected with the American Board. The Japan Home Missionary Society does not enter this district. Dr. Gordon testifies to the fact that the missionary can get a hearing, for in the twenty-three times he spoke during this trip the number of his hearers averaged over fifty. He was impressed with the general friendliness of the country people as well as by the ability and fidelity of the evangelists who are now the spiritual leaders of their people. There is a deepening conviction that nothing but the gospel will meet the needs of the people, and the evangelists connected with the mission seem to be reconsecrating themselves to their work.

THERE is constant call from several of our missions for copies of Peloubet's Notes, or any other Notes, on the International Sunday-school Lessons. The **Notes on the International Lessons.** volumes for 1895 or 1896, or any preceding year, will be gratefully received at our Missionary Rooms and forwarded to English-reading pastors and preachers in all parts of the world.

WHILE famines are prevailing in Turkey and in India, our attention has been recalled to the terrible famine which devastated China some twenty years ago. **A Gift from China.** At that time millions died of want, especially in the interior provinces. A recent letter from Mr. Davis, of Jen Ts'un, Shansi, speaks of some reminders of that terrible disaster that are now to be seen near them. In a village near Fen-cho-fu there still stand a large number of trees dead and entirely stripped of bark. The inhabitants of the village, after exhausting all ordinary supplies of food, stripped these trees and ground the bark, subsequently dying of starvation, leaving not a single survivor to own the lands or the houses. There is much good land in that vicinity to which no one lays claim, the owners and all their relatives having perished, and villages are still standing without a single inhabitant. Mr. Davis says that to the few Christians at Jen Ts'un who retain the traditions of this famine, he stated the case of the sufferers in Turkey, and they instantly made a contribution to be sent to these Armenians; one person giving one fifth of a month's wages, others an eighth, and another a tenth. This surely indicates a good spirit among the Chinese.

WE are glad to be informed that it was an error in attributing to the Secretary of State of our government a statement that British and French and Italian monks and priests had been killed in Turkey, and their churches burned and houses pillaged. No information of such occurrences had reached us, and we were confident that there was some mistake about it. It seems that it was the mistake of a reporter.

WE continue to have reports of the prosperity of the mission schools in Turkey, especially those in the larger towns. Mr. Baldwin, of Brousa, speaks of the graduation exercises in their station school, at which the Armenian bishop and the head teachers of the Gregorian schools, together with representative men from the Armenian community and the Turkish superintendent of public instruction, were present in the midst of an audience of some 250. Miss Shattuck reports on November 10 that the Sabbath-school in Orfa numbered 1,100.

THE celebration of the fiftieth year of the pastorate of Rev. Dr. R. S. Storrs over the Church of the Pilgrims, in Brooklyn, has been one of the notable events of the past month. In the chorus of congratulations and praise which has resounded on every side, every friend of the American Board has joined with the utmost heartiness. We make no attempt to compare in value the varied services which Dr. Storrs has rendered to the church and the world. It is enough for us to say that his services in connection with his presidency of the American Board have been conspicuous and invaluable, and have won for him the profound gratitude of all our churches and of all friends of missions. Long may he be spared to serve the church and the world as pastor, as president, and in all other ways.

ONE of our missionaries in China writes complainingly, and yet in the very best of tempers, concerning some thoughtless and ignorant acts of correspondents in the United States. This missionary says: "Every mail brings letters with insufficient postage. A letter of ordinary weight [one *half ounce*, not one ounce, as in the United States] requires a five-cent stamp. It often happens that it is overweight, and the missionary has to redeem it by paying twenty cents." Some instances which this good brother relates would be naturally most provoking, yet he seems to bear them patiently, and only desires that attention should be called to the thoughtless acts. Often letters have only a two-cent stamp upon them, and there is a charge of eight or ten times this amount upon them to be paid at the other end. Sometimes correspondents enclose some printed matter or a large circular, and forget that, if sealed, it must have letter postage. Our correspondent mentions several cases of this kind. A letter from one good friend who wrote three full sheets, on one side of thick office paper, cost the missionary thirty-two cents to get it from the office. These are only specimen cases. The lessons for correspondents in this country are: (1) Be sure that you pay full postage on all mail matter sent abroad. Otherwise a heavy tax is imposed on the missionary. (2) In these days of self-sealing envelopes, be sure that you do not send second-class matter in envelopes that when passing through moist and heated climates will become sealed and so require letter postage.

THAT was a striking confession made by the Chinese viceroy, Li Hung Chang, in his reply to the address made him in New York by the representatives of Protestant missionary societies laboring in China, when he said: "As man is composed of soul, intellect, and body, I highly appreciate that your eminent boards, in your arduous and much esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery, of which even our great Confucius had no knowledge." What an immense chasm there is between Christ and Confucius! The viceroy admitted that the latter had no knowledge of man's soul. He knew nothing of its origin, its nature, or its destiny, and treated only of man's intellect and his body. But Christ, while caring for the whole of man, dwelt far more upon his soul than upon his intellect and body. Man's soul comes from God. He is its Father and has made it in his own image. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Man may know God and may come to him in fellowship and in prayer, and Jesus Christ has said, "Come unto me and ye shall find rest unto your souls." It is because Confucius and his followers in China have no knowledge of these truths that those to whom Christ has revealed them should preach his gospel to the needy millions of that vast empire.

THERE lies before us the third number of the *Fakien Soshi*, or *The Evangelical Magazine*, a monthly periodical devoted to the interests of Biblical science and Christian life, issued under the care of the mission of the American Board in Japan, Rev. Dr. D. C. Greene being the editor-in-chief. We are sorry that we cannot read its comely pages, but we can understand its frontispiece, which is a good picture of Mr. Gladstone in his library. The table of contents, in English, enumerates articles by a number of well-known divines in America and Europe. One object of the magazine is to reproduce articles of value to be found in Europe and America; chiefly in the line of defence of evangelical truth and the development of the spiritual life. Much is hoped for from this publication in that it will give to the Japanese some of the best thought of the day upon Christian themes.

A PLEASING illustration of the wide influence of the Lovedale Institution in South Africa is seen in the ordination at Lovedale, in August last, of one of the students, Mr. Dambuza. This man was born in Natal, of Christian parents, and has been trained at Lovedale for nine years and now has accepted an invitation given him by a portion of the Bamangwato tribe, who have settled in Matebeleland, near Tati. Tati is over 1,000 miles north of Lovedale, and the people who have called this minister have undertaken to support him. Africa must raise up her own evangelists, and the primal duty of all missionary societies in that continent is to aid in the preparation of men and women who shall carry the gospel to the tribes of the interior. Institutions more or less like Lovedale, in which mind and heart and hands of the pupils are trained, ought to be planted in all sections of Africa. It is a hopeful fact that the British East Africa Company secured the services of Dr. Stewart in the organization of an institution near Mombasa, similar to the one he has so successfully conducted at Lovedale.

PLEASE bear in mind that the office of the new paper, *Congregational Work*, is 23 Bible House, New York City, to which place all communications respecting the business of the paper should be addressed. The necessity of this notice arises from the fact that several communications designed for *Congregational Work* have been addressed to the office of the American Board in Boston. If any of our missionaries abroad, or our friends in the United States, wish to write concerning editorial matter in the foreign missionary pages of *Congregational Work*, they may address the Editorial Secretary of the American Board at the Congregational House, Boston.

THE following extract is taken from an article published in a Turkish newspaper of Angora, November 9, and illustrates the sentiments of Moslems and the character of the news given in their papers. The article, which is entitled "The Glory of Islam," has been republished in several papers of the Turkish empire: "Praise God, the sun of Islam is shedding its rays upon every place in the world. Islam, with a success which is unparalleled and with a speed which is astounding, is attracting and taking to itself the whole world. Brethren in the faith are daily increasing in number. Islam is so holy and so lofty that its followers cannot venture to describe its loftiness or to characterize its holiness. Islam is the source of happiness and content to its followers in a way which no other religion in the world can find, to bring its followers into paths of prosperity and happiness. To-day even those who oppose Islam are forced to admit that the laws and requirements of Islam are the highest philosophy. Very many people in Europe and America, who occupy themselves with searching out the truths of religion, have changed their theories concerning Islam, and very many of the newer students, as a result of profound studies in Islam, seeing that the things said against that pure religion are simple slanders, have published works for the purpose of refuting the slanders and bringing out the truth. While the missionaries sent out into all the world have no success worth mentioning, careful statistics show that the number of those in India and Africa and America who, of their own accord, are accepting Islam is perfectly amazing. The means and measures used by foreign nations to spread their religion are not used, and no self-denial for this end is practised by Mohammedans. The success of the true religion is due simply to the necessity of its lofty truths. Since the solid truths of Islam have begun to gain ground in this way, very many people among the nationalities of the East, and among civilized nations, have openly come forward and announced their acceptance of Islam."

THE particular occasion for the foregoing glorification of Islam was the recent conversion to that faith of the former Protestant preacher at Angora. This man was dismissed from the service some six years since, but he held on to his office and claimed as his own property the chapel premises, which stood in his name. Not long since, the Turkish court rendered a decision adverse to this man's claim and he was ejected from the premises. He has appealed against this verdict, and his motives in now becoming a Mohammedan are well understood. There is something grotesque in the glorifying over the conversion of such a man as this.

WE have hesitated not a little before deciding to use the photo-engraving given on this page. On the one hand, it may be said that a scene so sad and harrowing ought not to be reproduced; but, on the other hand, **Famine Sufferers in India.** it presents to the eye a condition of affairs that exists to-day in numberless places in India; and Christian men and women ought not to shut



VICTIMS OF THE FAMINE OF 1877.

their eyes to facts simply because they are sad. The photograph from which this plate was engraved was taken in the yard of the mission premises in Sholapur in 1877, and Rev. Mr. Gates, in sending it to us, says, "It may help to realize what the missionaries will see in many places there in the next few months." Doubtless the famine of 1877 was more widespread than that at present prevailing in India, and, moreover, the means of communication now are such that

provisions can be transported to the destitute regions. The relief work established by government will go far toward preventing such an enormous catastrophe as that of twenty years ago, when nearly one tenth as many persons died of starvation as are now living in the United States. Yet help is greatly needed, especially in the care of the children. Mr. Gates reports that three cents a day will feed and clothe one of these little ones. Many of the orphans that were rescued by the missionaries in 1877 and trained in Christian ways have proved most efficient workers in the service of Christ. The photo-engraving on this page shows two of them, taken about two years ago, when they had finished their studies in the high school. It will pay to save such children as these.



RESCUED FROM THE FAMINE OF 1877.

SINCE the preceding paragraphs in reference to the famine in India were written, a letter has arrived from Mr. Winsor, of Sirur, under date of November 12, in which he says that the native Christians are flocking to their bungalow, and that they are dealing out to them a rupee's worth of grain at a time, and that there is just enough left for the boys for one day more. The only hope for saving these boys and girls is the doubling of the grant made for the two schools, one for boys and one for girls, giving \$200 to each school for the year, instead of \$100. What a boon this added grant would be !

It is a great gratification to witness the readiness with which money is furnished for prosecuting the schemes for orphan relief in Turkey. It is a form of charity which appeals most strongly to the instincts of young and old. We trust that the streams of benevolence will continue to flow in this direction. While we say this, we also call attention to the fact that such gifts for relief ought not to draw from contributions for the regular missionary work. For, be it remembered, that should the missionary work fail of support, the orphanages and other forms of relief could not be efficiently cared for. Moreover, the gifts for the maintenance of Christian preachers and churches and schools accomplish a double purpose. They provide most effectually for the temporal support of those who are most needy. Scholars kept in school, or a preacher supported in his work, have their temporal needs supplied in the best possible way, while at the same time they are doing Christian work.

WHAT THE BIBLE SAYS ABOUT MISSIONS.

(Suggestions for the Missionary Concert of January.)

1. The Eden promise of Christ's final victory over the evil one. Gen. 3: 15.
2. The promise to Abraham that in his seed should all nations be blessed. Gen. 12: 3; Gen. 22: 18; Gal. 3: 8; Acts 3: 25.
3. Promises to David that the heathen and the uttermost parts of the earth shall be given to his Son. Ps. 2: 7, 8; Ps. 72: 11-17, and the Missionary Psalm, 67.
4. The prophecies of Messiah's universal reign. Isa. 9: 6, 7; Isa. 11: 10; 60: 3-5 and 9, 10; Dan. 7: 13, 14, 27; Zech. 14: 9.
5. The parting command of Christ to disciple all nations. Matt. 28: 18-20; Acts 1: 8.
6. The obedience and successes of the early church. Acts 8: 4; 10: 45; 13: 2-4 and 47-49; Acts 19: 10.
7. The universal need and adaptability of the gospel. Rom. 1: 16, 23; Rom. 3: 20-24; Rom. 10: 12-15; Eph. 3: 5-9.
8. The final triumph. Rev. 5: 6-10, 13; Rev. 7: 9, 10; 21: 1-5; 1 Cor. 15: 24, 25.

SIMULTANEOUS MEETINGS—A PLAN OF CAMPAIGN.

THE obligation to evangelize the world rests not alone upon any set of individuals or any branch of the Christian Church. It is universal. Every man is a debtor to every other man who knows not the gospel. Every church in fealty to its Lord is bound to proclaim to the utmost limit of its ability Christ's offer of redeeming grace. One reason why this gospel has not had wider proclamation has been the lack of unity of effort, of concentration of thought upon the Great Commission. All churches and all Christians should unite in this effort.

It is with this thought in mind that representatives of a large number of denominational foreign missionary societies in the United States and Canada have united in a call for a series of simultaneous meetings during the week beginning January 10, 1897, in the hope of bringing together Christians of every name for prolonged and earnest consideration of the claims of the unevangelized world. The plan has been heartily approved by the Officers and Prudential Committee of the American Board, and the call prepared by a Committee, which has its centre in New York, together with a proposed Plan of Campaign, has been addressed to pastors and churches in North America. We commend the matter to the earnest attention of these pastors and churches, trusting that the Spirit of God will so rest upon the disciples of Christ of every name that they will take upon their hearts anew the force of the divine command, and that the constraining power of love to Christ and a deeper sympathy with lost men, may so inspire them that there shall be a united forward movement for the bringing of the world under the dominion of our Master.

We hear from New York that that city has been divided into seven districts, and a "district rally" has been arranged for in each for Thursday evening, January 14. We hope to hear of similar arrangements in other cities, and we specially hope that sermons on missions will be heard from multitudes of pulpits on Sabbath, January 10. The following is the appeal sent out by the Committee

of the several foreign missionary societies, together with their Plan of Campaign :—

Beloved Brethren, — The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still envelops nearly two thirds of the population of the globe.

The "marching orders" of the Church are explicit and imperative. "Go." There is no suggestion of limitation. "Into all the world." The terms are universal. "Preach the Gospel to the whole creation." Any narrower conception of the mission of the Church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the men and the means. Her responsibility has, therefore, proportionately increased. Yet, on fields long occupied and white unto harvest, the supply of laborers is utterly inadequate. The established work is crippled. Reinforcements are needed. Advance is impossible until gifts are enlarged, while the Church at home is suffering from the very "heresy of inaction."

In the hope of quickening the Church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of missions, we issue this appeal, and as the representatives of the Foreign Mission Boards in the United States and Canada, we suggest the inclosed Plan of Campaign.

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a missionary pastor there will be a missionary church. The plan contemplates *united* action. It seeks a *concentration* of Christian thought on the theme of paramount importance. It aims to secure the *cumulative force* of a *series* of meetings. To insure the attainment of these ends we ask your prayerful and hearty coöperation.

PLAN OF CAMPAIGN.

1. *A Sermon on Missions* from every evangelical pulpit on *Sabbath, January 10, 1897.*

The Evangelical Alliance has designated this day on its program for the Week of Prayer for preaching upon the *Great Commission*. Matt. 28: 18-20.

2. *A Mid-week Prayer-meeting for Missions.* It is earnestly desired that the prayer-meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. *District Missionary Rallies.* In the larger cities on Thursday evening, January 14. For this meeting let the city be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.

4. *An Interdenominational Mass Meeting* in the interest of missions. We suggest that on Friday evening, January 15, unless some other evening be better suited to local convenience, an Interdenominational Mass Meeting be held in the largest hall or church in every town in the United States and Canada. In arranging for this meeting, do not wait for some one else to move, but confer at once with brother pastors, and select the most efficient laymen in your city or town to serve with you on a Committee of Arrangements. Be sure also to enlist your Young People's Societies in this movement, placing as much responsibility upon them as you think advisable.

A GERMAN GOVERNOR-GENERAL'S REPORT.

THROUGH the kindness of the Secretary of State and the United States Minister at Berlin, we have received from the German Foreign Office a copy of a report made by Dr. Irmer, Governor-General (Landeshauptmann) for the

district of the Marshall Islands, in which he speaks of a tour he had made through the Marshall group, touching also at Kusaie. The report is contained in the *Deutsches Kolonialblatt*, an official document issued in March last. It is gratifying to read, in the memorandum from the German Foreign Office conveying this report to us, a statement that "the relations between the State management of the Marshall Islands and the American mission are satisfactory." It will be remembered that a few years since these relations were not satisfactory, but a better understanding has been secured between the present officials, the native Christians, and the missionaries, and recent news from the Marshall group indicates that the work in those islands is prospering as never before. We will not give the Governor-General's account of the various islands which he describes, since he touches upon many matters of no special concern to us. Incidentally he refers more than once to the good work the missionaries are doing. In his account of Mejit he alludes to certain disturbances which had occurred at that island, owing to the want of energy on the part of the chief, but he adds: "The disturbances, however, are now quiet, and I hope the complaints from Mejit have come to an end. I was very glad to hear from all quarters that the missionary has constantly used every means to harmonize the difficulties, and even in the church has not failed to exhort the people to yield obedience to the imperial administration and to the chief."

But Dr. Irmer's account of what he witnessed at Kusaie is most interesting to us. It should be remembered in reading what he says of the "extensive structures," that he is contrasting them with the low-roofed dwellings of the Micronesians, and not with the buildings of civilized lands. We quote in full his account of Kusaie:—

"His Majesty's ship Falke came to anchor in the larger east harbor (Chabroll Harbor). But for its tropical vegetation, this harbor, with its abrupt mountains and verdant valleys, makes quite the impression of an Italian lake. I hardly know a place that surpasses Kusaie in picturesque charm and natural beauty. The natives show a far higher grade of cultivation than those of Ponape and Jaluit. This may well be ascribed to the influence of the American mission.

"The extensive structures of this mission are situated in a bay of the west harbor (Coquille Harbor). The entrance to this harbor is too narrow for large vessels, and in order to reach the place we were obliged to make an excursion of some five hours, partly along the reef, and partly by canoes through the broad and highly picturesque mangrove swamps. Although the whole west side of the island is fringed with a broad band of these dangerous swamps, fevers are comparatively rare. To be sure, the Europeans living there avoid the marshy regions as much as possible.

"The location of the mission, with its many neat buildings scattered along the slopes of the verdant hills, is very pleasant. Upon the first ridge stand the dwelling of the leader of the mission, Dr. Rife, and the farm buildings. Several neatly kept paths of stone and sand lead up to the ridge. Higher up are the lodgings of the boys, and on the summit the house for the female teachers and the girls. Behind all rise, ragged and steep, the wooded peaks of the interior of the island. On the other side of the bay, halfway up the mountain, is the mission for the Gilbert Islands. All these buildings are connected together by

telephone, and one is surprised at their convenient, substantial, and yet airy construction and the attractive neatness of their interior arrangements, as well as of the grassy slopes and shrubbery around them. The arrangement of the rooms and sleeping apartments is excellent, and I understand now how it is that our Kanaken [native preachers and teachers], even after years of absence, look back to these scenes of their youthful training as to a paradise, and show their gratitude for these pleasant recollections by strong attachment to the mission. To all the rest is to be added the abundance of fruit trees and luxuries of which we know nothing in Jaluit, such as clear spring water, fresh milk, and fresh butter.

"In short, it must be acknowledged that, with the help of the magnificent natural advantages of Kusaie, the leaders of the mission have done everything to make the stay of their pupils with them and their education pleasant. The instruction, too, is given in an earnest, judicious manner, and the female teachers especially made a most favorable impression by their strict and yet friendly demeanor toward the girls. The neat dresses of the pupils, their unconstrained joyousness, and their healthy appearance show that careful attention is paid to their physical well-being."

CONGREGATIONALISM IN FOREIGN MISSIONS.

BY REV. A. N. HITCHCOCK, PH.D., CHICAGO.

BACK of all formal principles and material expressions Congregationalism discloses an essential genius or dominating spirit. This is, first of all, the spirit of *loyalty to Christ*. Macaulay says the Independents "held that a national church, governed by any central authority whatever, pope, patriarch, king, bishop, or synod, was an unscriptural institution, and that every congregation of believers was under Christ a sovereign society." This loyalty to Christ is *direct* and *intense*; direct as being without ecclesiastical mediation, and intense as accepting every doctrine and every duty imposed by his supreme authority. Now beyond doubt, this spirit of our body is vitally related to the evangelization of the world. It receives without question the last solemn commandment of our Lord wherein, in the most absolute and unqualified manner, he bids his disciples "preach the gospel to the whole creation," and proclaim "repentance and remission of sins in his name among all nations."

The spirit of Congregationalism is likewise that of *liberty*; of loyalty first, and liberty afterwards. There is danger when the order is reversed. Loyalty to Christ describes the circle within which liberty finds its course. Our fathers sought such liberty, and we have loved it ever since. It is the liberty of faith and worship, of doctrine and method. "Acts of uniformity" are just as distasteful to us now as in the days of the English Puritans. In ways which cannot even be outlined here, this spirit, as related to foreign missions, has found and will find large expression. There are those, for example, who maintain that the close corporate organization of some of our missionary and educational boards is uncongregational; and yet perhaps that very spirit of liberty which is fundamental to Congregationalism allows the selection of such forms as it deems most practicable for the time.

It is to be added that the true Congregational spirit from which foreign missions take their impulse is not only that of loyalty to Christ and then of liberty, but also of *love*. The thirteenth chapter of first Corinthians is near neighbor to the great commission. Christ died for the world because he loved it, and they who would help him save it must catch the fervor of his love. The tongues of angels and of men are as sounding brass unless love be the message. And prophecy and knowledge are void unless love be the inspiring theme. This spirit of love, which finds its root in loyalty to Christ, will not only go out in lively sympathy for the lost in pagan lands, but, viewing the work of evangelization as essentially one, to whomsoever it may be committed, it will welcome to its fellowship, and so far as possible to its coöperation, all toilers in the great field. It is a matter of history that at the beginning of the modern missionary period the desire was strong to leave behind the minor questions that had caused division in the church of our Lord. The London Missionary Society, which is our British Congregational Society, was at first sustained by all the evangelical denominations, just as was the American Board, organized in this country fifteen years later.

It is inconceivable that the spirit of free, loving loyalty to Christ should appear in the world, embodied in a group of independent churches, without the speedy inauguration of a great missionary movement. And this is precisely what is seen in history. The simple New Testament churches of apostolic times glowed with the zeal of self-propagation, and sent forth their missionary evangelists far and near. A mediæval ecclesiasticism was unfavorable to a pure evangelism. The Pilgrims were the modern pioneers in foreign missions. A reason assigned for their removal from Holland was that they might extend the Redeemer's kingdom in lands where Christ was not named. John Robinson, who remained pastor at Leyden, wrote to the Plymouth Colony, urging the conversion of the Indians. As early as 1621 the work was begun. The charters of both Plymouth and Massachusetts colonies commended the conversion of the savages as the principal end to be sought. In 1643 Thomas Mayhew and John Eliot began work among the Indians. Other missionaries joined them and their work prospered. The century following would doubtless have witnessed a steady enlargement of this missionary movement but for theological controversies, conflicts with the Indians, and the war of the Revolution, which so engaged the thought of the people that both spiritual life and missionary zeal relapsed together. Toward the close of the eighteenth century a reaction came, and the great missionary period of modern times dawned on the world. The London Missionary Society, at first undenominational but later, like our American Board, left mainly to the control of Congregationalists, was formed in 1795. Its missionaries, among whom we cherish such honored names as Moffat and Morrison and Williams and Turner, have gone to every quarter of the globe. Through their self-denying and often perilous labors China and India and Madagascar and Africa and islands almost without number have received the light of the cross. The record for 1895 showed 416 missionaries, 2,557 stations and out-stations, 9,412 native laborers, 96,295 communicants, and \$733,000 turned into its treasury.

In 1810, fifteen years after the organization of the London society, came the birth year of the American Board. From the first the spirit of the Pilgrims has

largely controlled its councils and inspired its labors. It has drawn to its support a multitude of the ablest men and women of our time. Statesmen, judges, financiers, scholars, educators, orators, and philanthropists have been wont to join in its deliberations. Spanning the opening and closing decades of the nineteenth century, it has stood in vital relation with all the great movements of this eventful cycle. Its missions have been planted around the world. Upon some of its missionaries the sun always shines. In fifty languages, thirty of which its own missionaries have first reduced to writing, it has printed more than 2,000,000,000 pages of Christian literature. Fifteen tribes of American Indians have received the gospel at its hands. Oregon and the great Northwest were saved to the Union through its honored hero, Marcus Whitman. Palestine, Syria, Greece, Cyprus, Siam, and the Gaboon have been occupied and then transferred to other societies. Now its twenty important missions comprise more than 1,200 stations and out-stations in Japan, China, India, the Turkish empire, Austria, Spain, Africa, Mexico, the Sandwich Islands, and Micronesia; 135,000 converts have been gathered into its churches, of whom 43,000 are living. Its hospitals, dispensaries, and relief service minister to many thousands of sufferers every year. More than 1,000 schools and colleges, all of them distinctively Christian, enroll 52,000 pupils. We shall do well to remember, by way of comparison, that if all the colleges, schools, and academies in the United States that have ever been called Congregational were to combine their roll of attendance, it would not equal the army of youth now gathered in the schools of the American Board alone. Its larger colleges maintain a creditable standard. Instead of encouraging students to come to America for education, the uniform policy is maintained that it is far wiser to plant permanent centres of light in the very lands to be evangelized. In all this vast and diverse enterprise it is significant that Congregationalism reproduces itself. The churches are essentially self-governing, Christ is the acknowledged Head over all, and the zeal of a self-propagating faith converts pagans into Christians, and Christians into missionaries.

And what about the future? The true spirit of Congregationalism, already conspicuous in its history, needs emphatic reassertion and larger application. The one great purpose for which the church exists should henceforth be closely identified with all its working elements. When we talk about our denominational missionary problem, we must not forget that it includes not less than 100,000,000 of the pagan world. That is our share. How can we shift this mighty responsibility? Who will relieve us of it? It is clear that unless we fall behind as a denomination, we must face this obligation and gauge our plans to the high and broad level of its accomplishment. When pastors are installed let us ask this question, "Brethren, do you believe that the evangelization of the whole world is the final end of your ministry?" And when churches are recognized let us ask the same question. Let us put it into our articles of faith, into our covenants, and into all the constitutions of our associations. Here is described the normal sphere and the appointed function of the entire church in all its membership, and all its machinery, and all its associate life.

Then, if I mistake not, the call of the future is that the strange disproportion now existing between expenditures for ourselves and expenditures for the

salvation of the pagan world shall be speedily corrected. Who would say that if one half of our gifts of money and of men were, in the true spirit of our Pilgrim faith, devoted to the work abroad, it would be too much? Why, the field of that work is not a simple half, but is larger and broader by hundreds of millions of our fellow-men! But the gifts are not a half, nor a fifth, nor a tenth! Only one dollar out of *nineteen* given by Congregationalists for religious and charitable work goes for the reaping of those whitened fields, and only one ordained minister out of twenty-nine! Not less here, but more yonder. It is the *disproportion* that rebukes us and delays the chariot of the King. It is time, in a word, for a new exaltation of the Son of God. Give him his rightful place in church and creed, in politics and business, in social and private life, and all things else assume their fit proportions. He is the risen Lord, the Redeemer, the Head of the church, the Author and Finisher of our faith, the Master of our possessions, the Captain of our salvation, the Light of the world. The whole round earth waits and longs for the day of his full supremacy. Let his voice be heard and obeyed, and the mutterings of discontent, the strifes of wealth and toil, the wars of nations and of men will cease. Loyalty to him in all things, with the freedom and love of the Spirit, is the gospel that the groaning world waits for. The stars in heaven shine for it. The very winds of God blow for it. The haunts of sin and suffering over all the world sigh for its coming.

THE INDIAN FAMINE.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

THE Viceroy of India has telegraphed to the Secretary of State for India in London that 72,000,000 of people in India must perish of famine unless they are assisted to a greater or lesser degree until the next crop is ripe. The present famine is essentially a famine among the poor. The 40,000,000 all over India who in *good* times live on *one meal a day*, the 80,000,000 who go to bed hungry every night of their lives, these are now famine-stricken. In the years 1877-78 it was computed that 5,000,000 died of starvation, all in one district. In earlier years still larger numbers perished, but while there was famine in one district there was abundance a few hundred miles away. The cost of transportation rendered it impossible to supply the famishing, and the fatalism of heathenism kept the perishing from making an effort to reach the provinces where there was plenty!

Circumstances have changed since 1878. The government has pushed on the construction of railways, canals, and great public roads, until at the present time every hamlet in India is in touch with the outside world, and prices in the remotest village have gone up 200 and 300 per cent. The poor, no matter where they live, are starving now. In former famines the rich and poor alike in the stricken districts perished. Now those who have always been hungry are dying. Owing to the rise in the price of grain, those who had formerly only a cent a day, or less, to live upon, require two to three cents. As a matter of fact they have less than before, for scarcity has caused the well-to-do to dismiss every laborer that they could in order to economize during the hard times.

The government is fully alive to the situation, and preparations to meet it were made many years ago. Immediately after the famine of 1877-78 the government ordered its engineers in every section of India to make careful surveys, and prepare plans, and complete estimates for large public works, such as feeder lines of railway, public roads, canals, wells for irrigation, etc. Ten years ago a large cabinet full of such plans and speculations was shown the writer in the engineer's office at Ahmednagar. At the same time £500,000 a year was ordered to be laid aside from the revenue for the purpose of a "Famine Relief Fund," with which to carry out these public works when famine should unhappily come. £27,000,000 have now been voted for such public works, and hundreds of thousands of the starving poor throughout the length and breadth of India are already employed. In the Central Provinces alone 100,000 wells for irrigation have been dug and enormous quantities of carrot seed distributed for immediate planting. Carrots will mature quicker than anything else and are easily grown. They can be irrigated by the newly dug wells, and countless lives will be saved by *living on carrots*.

The present is a time when appeals for help should meet with a ready response from the Christian public of America. Many of the keenest sufferers are native Christians. These belong to the humblest classes in India, and high prices have brought upon them the greatest distress. Money should be given, not to feed the poor so much as to provide employment. The missions of the American Board need several new buildings for their schools. These should be taken in hand at once, so that the native Christians can get employment and thus support their families during these terrible days of privation and distress.

Letters from the Missions.

Japan Mission.

"GREATLY ENCOURAGED."

DR. DAVIS, of Kyoto, sends the following cheering account of an extensive visit in many churches at the north. Dr. DeForest writes of this visit of Dr. Davis as having produced a great impression wherever he went, both among the natives and missionaries. Dr. Davis writes:—

"I have just returned from a 1,500-mile tour in Sendai and in the provinces of Aidzu and Echigo. I was gone thirty-two days, spoke thirty-two times, lived for the most part in Japanese hotels upon Japanese food, sleeping often only three or four hours a night, and yet I come back happy, well, and not very tired, and I expect to start for Kochi next week, where Mr. Osada, president of the Home Missionary Society, wants me to spend ten or twelve days.

"I am greatly encouraged by this tour. I find Sendai, which I visited for the first time, a most charming place, and I am greatly impressed with the largeness of the field and the opportunity there in all that region. Dr. DeForest alone of our mission is there now, and I hope that he will hold on. The evidence is everywhere of the faithful work Miss Bradshaw has done there.

"I was charmed with Aidzu, a unique field, a great rich valley thirty miles long and ten miles wide, surrounded by mountains, and the people everywhere ready to listen. Pastor Kanoko is at the head of a church of fifty living members, earnest, of strong faith and consistent life, keeping the Sabbath, firm in their temperance principles, and the work spreading from Wakamatsu as a centre to the other towns and villages in the province. Mr. Yama-

guchi, who graduated from our vernacular Theological Department last summer, has just gone there, and he is a man of like faith. Mrs. Foulk is also there, engaged in woman's work. Mr. Shimozone, who has labored there, is now sick in the hospital. Besides these and one Presbyterian evangelist, there are no laborers in this field, which is white, ready to the harvest. Oh, how they did plead that a missionary could be sent to them! I spoke fourteen times during ten days, in seven different places, in three of which it was the first Christian service ever held, and I never saw more eager listeners.

"From Aidzu I crossed over the mountains into Echigo. I spent twelve days in Echigo, speaking fifteen times, including a general meeting, held in Niigata, of all the evangelists and other Christians in the province. Although there are many among the Christians whose love has waxed cold, and the Sabbath is not well kept, there are encouraging signs here. It only needs patience, faith, and zeal to reap a harvest in Echigo.

"Returning to Yokohama, seven former students of the Doshisha gave me a supper there, and later I spoke to the Christians in Pastor Hori's church in the evening, and then took the night train for Kyōtō.

"To sum up my impressions from this tour:—

"(1) Japan is more ready for the gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before since Japan was opened.

"(2) The era of doubt and rationalistic discussion has passed its zenith. Many of the pastors and workers, and most of the Christians who have held on to their faith, realize their need of a positive faith and are hungering for spiritual food.

"(3) Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

"(4) The great lack of workers. That great rich Aidzu valley, with its 300 square miles of villages, has no missionary and only three Japanese evan-

gelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight or ten Japanese workers, all told.

"(5) Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait."

THE TIDAL WAVE.—IMPRESSIVE MEETINGS.

Dr. DeForest did not accompany Dr. Davis on the trip above described, since he was on the committee of relief for the sufferers by the great tidal wave. He writes:—

"We spent eight days along the coast. What an awful desolation that was! There were whole villages where not a house is left, and where two thirds of the people were swept off in a moment. We received from the governor's office a letter of introduction to the headmen of the desolated region, and he gave us letters to all the heads of the smitten villages. Thus introduced we were everywhere welcomed."

Aside from distributing relief, religious meetings were held, in connection with Mr. Jones of the Baptist mission, which were very tender and helpful to the people. Later on Dr. DeForest visited Samuna, of which he writes:—

"For four days we have been holding meetings night and day, mainly the best kind of meetings, with a dozen or twenty inquirers at once. It is like the olden days again, when the early churches of Japan were formed in this same way. It is the very best kind of work, where we get on to the floor around the *hibachi*, with a bowl of chestnuts, or a dish of sweet potatoes to aid conversation, and then go right into the decisive power of Christianity. There are several candidates for baptism here, and it is planned to receive them some time in December."

TSUYAMA AND VICINITY.

Under date of October 19, Mr. White writes from Tsuyama in a most hopeful strain:—

“I have just returned from a most delightful and encouraging preaching tour of twelve days to some of the surrounding towns, the farthest thirty, the nearest ten miles distant. Mr. Takahashi, the evangelist of the church, accompanied me, and we held public meetings in seven different places, which were well attended by attentive audiences. In some of these towns there are one or two Christians, in some none at all, but everywhere we found the people very ready and even desirous to hear about Christianity. Some of these towns I visited last year, but in others it was the first time a Christian meeting had ever been held. Everywhere we stopped there were some to come to our room desiring to converse about Christian truth.”

After referring to stops at two or three places where conversations were held with young men, particularly some who had been baptized as Roman Catholics but were not satisfied with that faith, Mr. White speaks of the reception of an invitation from ten of the principal men of a village, mostly earnest Shintoists, to come and tell them about the Christian religion. Of this place Mr. White writes:—

“We met with a most cordial reception; four or five men were in our room all the afternoon to talk with us about the doctrines of Christianity; about 100 attended the meeting in the evening, including teachers, village officials, indeed, all the principal men of the place. There were quite a number of children present, and Mr. Takahashi began with a talk to them, followed by a long sermon. I spoke next, and when I finished it was ten o'clock, but some of them had not yet heard enough and called for more, so Mr. Takahashi gave another talk of thirty minutes, between twenty and thirty remaining to hear this. The people there knew nothing of Christianity before, but had many mistaken ideas about its teachings which we were thus enabled to clear up and prepare

the way for a fuller reception of the truth later.

“Our next meeting was held at Yu no Go, a village where there is a mineral spring, it being the first time here, too, that a Christian meeting had ever been held; but, unlike the preceding place, the people here had no special religion, though there is a Shinto shrine in the village. Here we hired quite a large hall, above the spring, in which we spoke to about 100, among them several teachers and village officials, a fourth of the audience perhaps being temporarily there for the sake of the baths. The school-teachers walked more than a mile to attend the meeting. The next town visited was also a new place, and our meeting was very similar to the last.”

A MOUNTAIN VILLAGE.

“Our tour ended with a visit to a mountain village where there are twelve or thirteen Christians. The only way of getting there is by walking, as the road is impassable for vehicles, so I left my bicycle at the foot of the mountain, and we proceeded to climb up a pretty steep ascent for over half a mile, after which we had a walk over the hills of two miles. One naturally wonders how Christianity ever found its way to this remote village among the mountains, the nearest church, that in Tsuyama, being fifteen miles distant. The story is very interesting, but I can only say here that several years ago a young man of one of the families heard something of Christianity in Okayama, and on returning carried the seed which has ripened into this fruit. Although his relatives first opposed, they finally accepted Christianity. They all bear the same name, though there are five families.

“We reached there just before noon, and after dinner had a meeting with the Christians. In the evening we held a public meeting, which was well attended. The audience consisted for the most part of farmers, though there were two school-teachers present. The next morning before leaving we had another meeting with the Christians, for they like to make the most of such opportunities, since outsiders are

seldom present with them in their meetings, and they never have the privilege of attending service elsewhere.

"As I have been riding about the country on this trip, the fields of rice stretching away in all directions, just ready for the sickle, have seemed to me to fitly represent the spiritual harvest which seems waiting to be gathered in, and the laborers are so few. There are eighteen or twenty of these towns and villages within reach of Tsuyama. Heretofore it has been impossible to visit these towns more than once or twice a year, which is hardly better than not at all; but from now on we shall plan so that, between us, all of them can be visited once a month; and from this trip we are led to expect encouraging results in the near future. It is worthy of remark that everywhere there were some school-teachers in attendance upon our meetings. This would seem to indicate a decided and encouraging change in public opinion, since it was generally understood, until within a short time, that school-teachers were to have nothing to do with religion; and they not only acquiesced in this thought themselves, but quite generally used their influence over the students against religion, even opposing those religiously inclined."

Of Tsuyama city itself Mr. White gives a good report. The attendance at the meetings during the last eight weeks has been good, and many have come to the city from the surrounding country to hear the message of life. He adds: "The openings for work are innumerable, and it is a constant source of regret that we cannot embrace all the opportunities which present themselves."

West Central African Mission.

MEDICAL WORK. — NATIVE SUPERSTITION.

A LETTER from Dr. Wellman, dated September 18, shortly after his arrival at Kamundongo, says that he has been most agreeably surprised in the appearance of the country, finding it much more picturesque than he had imagined, so that

they enjoyed every day of their journey from the coast to their station. He is also greatly gratified at the opening for medical work. Every afternoon he gives two hours to office work and has treated in one day as many as thirty-six patients.

Mr. Woodside, of Sakanjimba, reports an incident which illustrates the moral and spiritual ideas of the people. An old man who had been very friendly, and quite a regular attendant, on Sunday services, recently died. This man had frequently said, "Your words are good. We do accept them," etc. Mr. Woodside writes: —

"After he died they sent to me to ask if I would give them a box in which to bury the old man. I said, 'Yes.' So I joined a couple of boxes and when it was ready I sent for the men of the village to come. His oldest son and a number of others came, about a dozen in all.

"I then spoke of the friendliness of the old man, of his coming to the services, and of his saying that he accepted the words, so I had called them to say that it seemed to me that it would be fitting that at his burial they should dispense with their fetich business and just bury him quietly. They said it could not be. Would they not get sick? Would not the old man come back and eat them if they did so? I argued the matter with them; I think I allayed their fears somewhat, as far as their personal safety was concerned, but they said it would bring fines on them from relatives from a distance. I scarcely expected when I asked them that they would consent, knowing how fearful this people are, and yet I thought it would be a good time to test them and also to teach them our views on this subject. I found some of the younger ones, young men not twenty years old, most outspoken in opposition to it."

Mr. Read writes from Sakanjimba, September 25: —

"Since last writing I have spent my Sundays at three villages. Notwithstanding that this is a very busy season with the natives, getting the corn in from their fields, the attendance has been good, both

of old and young. I have done a good deal of visiting, and had many personal conversations upon the gospel with the old men. One pleasing feature seems to be developing, and which I hope will continue to do so, and that is, that after addressing a company upon some gospel theme the men will gather around me and ply me with questions upon what has been said, and upon other things, all of which I strive to turn to the best account. It gives me also an opportunity to question them in turn upon what I have taught them, and evoke from them replies which inform me whether or not they have rightly grasped the truth spoken; and if not, then I am able to state and enforce it more clearly."

Austrian Mission.

HEROIC CHRISTIANS IN BOHEMIA.

MR. PORTER sends the following striking incidents:—

"1. *A pastoral call.* The family, consisting of father, mother, and daughter ten years old, live in one room in a cellar. The wife adds glove-making to her household duties, to help eke out an existence. Her husband persecutes her not a little for her faith. She shows us her Bible blackened by the fire into which her enraged husband has twice thrown it. She still continues faithful to her God; and the dark cellar home is lighted up by a light not of this world. I read for our mutual encouragement Paul's words, "Eye hath not seen, nor ear heard," etc.

"2. Last Sunday in B—— we examined and received into the church a young lady who, two years ago, while a guest in the city, came to the services out of curiosity. The Holy Spirit wrought upon her heart, and she continued to come even after she had returned to her home, some three hours' walk distant. The bitterest persecution, even beating at the hands of her father and brother, did not avail to turn her from her new joy. She was sent to relatives far removed from any gospel service. But after a time she returned home, only to be more faithful to her

Saviour. Her steadfast faith and patient endurance of most trying persecution add new lustre to the text from which I preached at the communion service, 'For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.'

"3. In a small and remote Bohemian village the village blacksmith's daughter, employed as a servant in Prague, where she has learned to love Jesus, is spending a few weeks at home. She is the only Christian for miles around. Her Sundays are used in reading the Bible and helpful books to the family, and such of her girl friends as happen in. When they refuse to longer listen, and engage in low, immoral conversation, she betakes herself to the garden for prayer and meditation, or goes to some of her former acquaintances to break unto them the bread of life. One Sunday the villagers gathered for a dance and drinking bout at the inn near her father's home. All entreaties of family and friends cannot induce this faithful follower of Jesus to join them in these sinful festivities. At last, when all else failed, the boys, her former schoolmates, came in a body to take her by force to the dancing hall. With difficulty she succeeded in extricating herself from their rude hands. The long hours of the night she spent in the carefully fastened house alone.

"Thus you get an idea of the fortitude and bravery required to live the Christ life here."

Western Turkey Mission.

AMONG GREEKS AND TURKS.

MISS MCCALLUM reports from Smyrna the successful opening of the Girls' School, notwithstanding reports had been circulated that the bishop was using his influence against the school. One hundred and sixty pupils are enrolled—quite an unprecedented number. Most of the pupils are Armenians, but thirty-five of them are Jewesses.

Miss Pohl gives the following interesting account of people among whom she spent her vacation:—

"For many reasons I stayed with other members of our station, quite near Smyrna, in one of the little suburbs. I took a room in a Greek family, who mean to do well and live for God and their religion, but how sad is their ignorance! Faithfully morning and night the incense was lighted and brought before each one of the many pictures of saints. In August the Greek Church orders a severe fasting for fifteen days, when they are allowed to eat almost nothing. Water-soup and bread and olives are the daily *menu*, with fruit for the dessert. Faithfully the family kept this fasting, spending every day long hours in prayer. I could not help loving them and pitying them with all my heart. They live in constant fear lest they anger one of the saints, and death seems the worst evil that can befall them. Two months I stayed with them. Oh, that I might have taught them of my loving Saviour!

"To-day is the feast of the Cross, a very great Greek holiday. I am again staying in a Greek house, but, thank God, in one where the Saviour is Alpha and Omega. The dear sister in Christ told me this morning, when we saw a great many people going towards the sea, that they go to see the cross being thrown into the sea by the archbishop. After that a great many men plunge into the sea to regain the cross, but she said many times a deathly fight will ensue under the water, and many a life be taken by those who are ambitious to gain the honor of the day. The one who comes from the water with the cross is made the hero during the rest of the day and night, when wine-drinking and dancing are indulged in. In this way the Greek Church celebrates the remembrance of the cross on which our Saviour bled and died.

"Three weeks I spent in the family of one of our pupils in a city a little beyond Ephesus, and many things of the lives of Turks and Greeks I have seen there which are of great interest. I will only mention a visit to a village of Yuruks, who are Turks, but live a nomadic life and have large herds of sheep and cattle. As they knew that we would come to see them,

they had washed and put on their best clothes, and they really looked as picturesque as could be. How kindly they received us! I know if I could but have talked to them they would have listened to the old, old story with willing ears. In each hut there were four to five wives to one husband, many of the wives not being older than fourteen or fifteen years."

Central Turkey Mission.

THE OUTLOOK. — HOSPITAL WORK.

PRESIDENT FULLER, of Aintab, wrote October 28: —

"Everything here is quiet, even to stagnation; everybody is waiting and wondering with a kind of sickly horror of what may happen any day; on the whole, hope predominates, but it seems like a dream of paradise to imagine a condition when one could eat his bread and lie down at night in security. It does not seem to me a good omen that our request for permission to send fifty widows and orphans to Cyprus has been refused. We shall urge it further. The poor things are sadly disappointed.

"It now looks from this point of view as if the old Gregorian Church would be nearly broken up. They are everywhere in this region turning to us with the utmost confidence, and ask our advice most freely, while many individuals are receiving the truths relating to personal salvation with eagerness."

Miss Trowbridge, after reporting her summer vacation, writes of their return to Aintab: —

"The hospital was opened soon after our arrival, and we have already had thirty-one patients, a good proportion of them, if not a majority, being Moslems. Several of these Moslems are Koords, and I could not wish for pleasanter, more manageable patients. It seems strange to look along the rows of beds and note the faces of the men, and remember the events of the past year, and see in what entire friendliness these men all live together when once a common need draws them toward one another. There are a number

of children with us now. One is a very gentle, attractive girl from Oorfa, whose arm was badly injured in the massacre of last winter. She is a dear, helpful little soul, and I was especially pleased the other day to see the kind and loving way in which she was waiting on a tiny Moslem boy, who had been operated upon and was fretting for his mother. She petted and talked to him like an older sister, without apparently any thought of a difference. It might have been a lesson to many of her own people if they could only have been there to see.

"As many of the Armenian physicians in this part of the country have left for England or the United States, we shall probably have more hospital patients than usual this winter, but I hope that the work will lighten a little before long, for just now there is so much to do in every part of hospital work that only the most important things can be done; and even so, every one is very tired."

Madura Mission.

IGNORANCE AND INDIFFERENCE.

MR. ELWOOD, writing from Palani, October 8, says:—

"After coming down from Kodeikanal I went off on an itineracy with several of my men, into a part of the station where there has not been any preaching for several years. The country was anything but pleasing, not at all the tropical paradise that many think this land to be; prickly pears higher than one's head, thorns and other kinds of useless shrubs abounded, and there was hardly one scene that was pleasing to the eye. The people were in keeping with their country; they were dirty, thriftless, idolatrous, and ignorant to an extreme. In some hamlets that we visited there was not one individual who could read, and we could neither sell nor give away tracts and handbills. Many of the people had not seen a white man before, and the women and children could not be persuaded to come near even when I began to show the lantern pictures. Before we left their village they had

learned that I had no intention of doing them any harm. The headmen of the villages where we camped were kind and did all they could for our comfort; they were especially helpful in getting the people together for the evening preaching with the lantern. One man was particularly zealous, and a crowd of seven or eight hundred came together and listened with very good attention. The wind became so heavy after we had been out a week that I did not dare risk the tent any longer, so we all returned home. The people listened well, but they showed no interest beyond that."

THE TAMIL EVANGELIST.

Mr. Elwood also refers to meetings held in September, at Madura, under the direction of Mr. David, the Tamil evangelist. He took with him to this service thirteen boys from Palani, who were greatly blessed spiritually, and who on their return began most hearty engagement in Christian work. Of this man Dr. Jones writes from Pasumalai:—

"The presence and work of Mr. V. D. David, the Tamil evangelist, during the latter part of the week was a very great attraction to all the natives, and proved a rich blessing to many. He is the first native convert in India, if I am not mistaken, who has developed into an evangelist and has struck out on independent lines. While some of his teachings and methods of work do not commend themselves to all Christians, certainly he is a success and is greatly used by God in bringing not a few into the new life of Christ and in quickening into new hopes and energy very many of our lukewarm and lifeless Christians. He is doubtless a man of much ability, of deep faith, and of rousing convictions. He is also possessed of remarkable physical endurance, being able to hold forth with a lustiness and a continued persistence that are phenomenal. He pursues revivalist methods and is too emotional and noisy to please some. But I am confident that his coming has been a blessing to the many, and an eye opener to all as to what might

come to pass in our field and in this country, if only a few were to follow in his footsteps and were possessed with the same consuming spirit for the salvation of souls. Of one thing I am sure, namely, that his work and meetings were the great feature of our annual meeting this year, and this meeting has been one of the very best, to my knowledge, in the history of the mission. I shall expect to meet with its results even in the remotest parts of our field and among all classes of our Christians. The response of the young in this series of meetings has been a marked feature; and I believe that we are on the eve of great things for our young. And I am equally confident that any new life among them must mean a larger life among the older members, too."

Writing at a later date, October 19, Dr. Jones refers again to this evangelist:—

"I am very glad to be able to report that the spiritual results of our September meeting seem to me greater now than they did when I last wrote. My monthly meeting with my agents at Tirumangalam showed to me conclusively that the pastors, catechists, and teachers of that station are stirred as I have never seen them before. Many of them are new and truly converted men; and it was a delightful experience for me to lead them in those meetings. I hear that other stations are similarly affected. This means to us a large blessing to help us in the face of our financial difficulties, and is the counter blessing of the Lord. Another fact is of interest, namely, that these men attribute their new life and enthusiasm to the instrumentality of Mr. David the evangelist. It is a real comfort to find even one native of whom this can be said."

Ceylon Mission.

A NEW CHURCH AND PASTOR.

MR. SMITH, of Tillipally, wrote under date of October 12:—

"Since I last wrote you, we have had the pleasure of seeing the Christians of the village of Nunavil, a village near to Chavagacherry, organized into a separate

church of forty-seven members. On the same occasion the new meeting-house in that village was dedicated, and in the evening of the same day the pastor-elect of the new church was ordained to the ministry and installed as its pastor. It was an occasion of great interest to me, as I have been working to accomplish the equipment and organization of this new centre of Christian life and influence. The meeting-house and the parsonage are both admirable. The pupils in masonry of the Industrial School went over one vacation and spent three weeks in building up the brick walls of the parsonage; the door and window frames of both church and parsonage were made here in the Industrial School, and also the doors and windows for the same. The new pastor and his wife are both among my most beloved and valued helpers and friends. The church starts with an unusually large membership for a new church, and it is already paying all but five rupees of its pastor's salary.

"This is the second colony sent out from Chavagacherry church within eighteen months or so, the first being the Varany church. The pastor-elect of the Varany church is also a very able and faithful man whose labors God has greatly honored and blessed. The church are heartily united in him and will have none other for their pastor, but his ordination has been deferred by the ecclesiastical body, because the pastor of the present church and another leading pastor are unwilling to welcome this candidate.

"The Annual Convocation of our eighteen churches was held here at Tillipally this year on the eighth of October, the great day of your own Annual Meeting at home. Our church, which is not one of the largest, was packed full, and there must have been 500 at the earlier and principal session, while over 300 communicants stopped to attend the union communion service which constitutes the second session of the convocation. The special feature of the day was Dr. Scott's address, his first formal public address in Tamil, and he did very well."

The Morning Star, a paper published in Jaffna, says that Nunavil is nine miles from Jaffna, and less than two miles from Chavagacherry. Thirty-three years ago not a Christian could be found in the Nunavil district. About that time a young man received as a gift a New Testament, and was subsequently sought out by two Christians of Chavagacherry. A year later this young man was admitted to the Chavagacherry church, and he is now a medical officer under government. From this small beginning the work has grown to its present dimensions.

Foochow Mission.

UNION IN WORK.

MR. BEARD, of Foochow City, reports the services held in October under the direction of Mr. John R. Mott, of the Student Volunteer Movement, and Mr. D. Willard Lyon, secretary for China of the Young Men's Christian Association. Meetings were held during three days and were of great interest and power.

"A tent was arranged," says Mr. Beard, "which would seat over 1,000. These brethren met the young men in the different educational institutions separately, and spoke at six mass meetings in the tent. Attending the conference were 51 preachers, 150 teachers, 570 students, and 429 other Christian workers. A Young Men's Christian Association was organized in every institution visited, — five, — which makes six Young Men's Christian Associations for Foochow. Upwards of 100 expressed a desire for a deeper spiritual life. Some of these acknowledged Christ for the first time; some pledged themselves to enter the Christian ministry. A wonderful interest in the study of the Bible was aroused. The missionaries, I think, are alive to the advantages for China of a National Young Men's Christian Association. I am sure that the seed sown during the past three days will bring forth a harvest of 30, 60, or 100 fold in the years to come. The church in Foochow will feel the influence of these days for a long time.

"A union communion service was held, and the oldest pastor present, our Rev. Mr. Ding, officiated, with the help of one pastor from each of the other two missions. In the course of his remarks Mr. Ding said that during his more than thirty years of service he had never seen the sight that made him rejoice as on that occasion, the three missions sitting together at the Lord's table. The audience numbered about 700. It was estimated that 550 people partook of the sacrament. Some of the missionaries have realized for some time that the union between the three societies here in Foochow was not as close as it ought to be, and a committee was appointed to devise some means, if possible, whereby the Chinese of the three missions might be brought into closer relations. That communion service will long be remembered as the time when the top board was taken off the denominational fence, and the Christians of the different societies touched shoulders as they sat at the Lord's table. God grant that not a year shall pass from this time on when this scene shall not be repeated with increased numbers!

"The harvest all over the field is white. The few reapers are wearing themselves out in their endeavor to gather the grain as it falls on all sides. Our mission numbered twenty-seven when we arrived. There are eighteen here now. The work is fully twice as large; and the only way to stop working is to run away. Eight new members have just come to cheer the Methodist Episcopal mission. The Church Missionary Society are welcoming recruits this year. How long is the Master going to keep us waiting?"

North China Mission.

A GREAT CONVENTION.

MOST of the recent letters from this mission refer to the unusual interest awakened by a "Conference of Christian Workers," held in Peking in September, in which many of the missionaries took part. The presence of Mr. Mott, of the Student Volunteer Movement, and of

Bishop Joyce, of the Methodist Board, added greatly to the value of the sessions. Under date of October 8, Mr. C. E. Ewing writes from Peking:—

“I am very thankful that I can say that at the North Chapel, where my work is, there is manifest a deepened spiritual life. I am trying to bring God’s message to them in such a way that this feeling may continue and grow. The helper there is quite spiritually-minded, and preaches and leads in a very helpful way. I have made an arrangement with him that we shall preach on alternate Sundays; also at the Sunday-school I am to take the study with the men, while he leads the school-boys. As yet, my preaching is rather halting, and I fear not easily apprehended; but I think the people get something from it, and I myself am much blessed and benefited by all such service that I can render. My progress in the language has not been such that I can yet converse freely; but when I stand up to preach, especially in the street chapel, God seems to give me more of skill and fluency in speaking than at other times.

“We have all been blessed, missionaries, native helpers, and church members, by the Conference of Christian Workers, held at the Methodist Mission, from September 12 to September 17. Mr. Mott, of the Intercollegiate Young Men’s Christian Association and the Student Volunteer Movement, was present, and his addresses were very helpful, both to the missionaries and to the Chinese who heard them translated. Bishop Joyce, of the Methodist church, was also an inspiring speaker. The consecration, earnestness, and spirituality of these men made an impression on all who saw or heard them. Mr. Mott emphasized the importance of private prayer and devotional study of the Bible; and many were led to make new and earnest resolves for a closer communion with God and a more ready listening to his voice of teaching. Bishop Joyce is on fire with a zeal for reconsecration of Christians and winning of the unsaved. After the close of the conference the Methodists had their annual meeting, and in connection

with these meetings, under the lead of the bishop, there was a refreshing revival in the Methodist church. The conference gathered missionaries from all parts of this province, together with several from other provinces; and I trust that the influences going out from these meetings may be felt in every station of our mission, as well as in other missions.”

Mr. Ament also writes from Peking, October 8:—

“The work here was never more thrilling than at the present time. The open doors and yearning hearts among the people are becoming apparent. The Conference of Christian Workers was a season of great spiritual refreshment, and our hearts were fed and strengthened. I did not realize how dry and thirsty I was till Mr. Mott and Bishop Joyce set out the table of the Lord before me. My church members have shared in the blessing as well, and the wheels run smoothly and lovingly as we work together.

“In view of the constantly open doors we shall continue to ask for as much as ever, or even more, and the help from the Chinese will go into the new work. In fact it is wonderful the amount of work accomplished by our mission with the small sums of money expended.”

In her description of the convention, Miss Gertrude Wyckoff, of Pang-Chuang, writes:—

“The morning meetings were in Chinese, for both Chinese and foreigners; in the afternoon and evening were separate meetings. The place of meeting was in the fine new chapel of the Methodist Mission, not entirely completed yet. The building will seat over 1,000, and cost \$10,000. It was grand to see that great audience of 550 in *China* (when the attendance of both races was complete), only ninety-four of whom were missionaries, and ten Christian people not missionaries. The Chinese attendance was very largely composed of students, helpers, and quite intelligent Christians. All felt that the good received by the Chinese must be a lasting one, as it revealed to them a life the hidden source of which

was not in form and routine, but in contact with the living Christ, and instruction from the Word to *individuals*. One very earnest helper said: 'I thought myself upon the hilltops of God's promises and grace, but as I heard the address on "The Study of the Bible for *my* Spiritual Needs" I find I am worse than on the plains; yes, I am starving and ready to die.'

AT TUNG-CHO. — THE POLITICAL OUTLOOK.

Mr. Kingman on returning to his home writes: —

"It is a great joy to be once more at Tung-cho. The college building is an achievement for undisguised pride, and the new compound is a worthy setting for it. And as for the body of students, and especially the native helpers and teachers centring here — the fruit of the school — it is a sight to make one more glad and hopeful than almost any other result of mission work of which I know. I wish that those could see it and feel its force who ignorantly speak of higher educational work as though it represented work done at the expense of direct evangelistic labor; and that they could compare these men with the old class of helpers that we used to have, and who were guiltless of a prolonged Christian training."

Mr. Ament writes: —

"Peking is plunged into the very pit of political monotony at the present time. The Russian Minister returns to St. Petersburg with his banners flying, having secured his country's influence for the future. Reform is a word not spoken now in the higher circles. The railroad is in Chinese hands and is going on at their usual rate of progress. The Dragon shakes his tail in the Peiho River, and they must suspend operations on the bridge for some weeks. The so-called reform club has entirely subsided into Government school, with no students and no instructors, but the government pays 10,000 taels a month to support this man of straw. Secondhand foreign rifles are bought at ruinous rates. Twelve thousand

guns came to the city a few days ago and are dumped into a godown to rust. To my mind, our great political necessity is an edict of toleration, making it possible for officials to be Christians without losing their rank. Christianity is tolerated among the people, but not among people of rank. The first duty of every officer of the government is to worship the god of war on the first and fifteenth of each month. Any delinquency here would be followed by condign punishment. Mohammedans do as the heathen, but no Christian could consent to worship a dead man."

South China Mission.

IN THE INTERIOR.

DR. HAGER writes of a journey in which he was enabled to see the work advancing at almost every station. Ten adults and two children were baptized and 150 patients were treated. Some incidents of this journey we give from Dr. Hager's letter: —

"At San Ning city I had the pleasure of baptizing two men and one child. One of the former was the chapel keeper of the San Ning chapel. Again and again had I urged him to accept of the salvation offered by Christ, but he always replied in the sententious way of the Chinese, 'I do not yet know the truth.' He is a poor, crippled, asthmatic, hump-backed man, and to all my entreaties to become a Christian he usually replied, 'After a while.' On this occasion, however, his entire appearance was changed, his face beamed with a new purpose, and he requested me to baptize him. He then told me the following story of his conversion: —

"My wife was sick at home and I went to ask the preacher to come to my house and see whether he could not do something for her. He came and while there prayed for my wife. After he had gone my wife asked me why I did not believe this good religion. I could not give her a reasonable answer, and so she scolded me for not accepting a religion of such good

words. She had heard the prayer of my cousin, and it made a deep impression upon her, so that she thought it was strange that any one could refuse to believe the good doctrine. The earnestness on the part of my wife led me at once to become a Christian, and so I want you to baptize me. I don't know much, but then I believe that Jesus will save me, and I believe in him only for my salvation and hope of redemption.'

'The same day this man went home after receiving the sacred rite, and when he entered his mother's apartments he found her hanging herself. Life was not yet extinct, and he quickly cut her down and thus saved her life. The next day, when his own wife and child were consecrated to God, he said that if he had not become a Christian his mother would not now be living. He firmly believes that God saved her from the dreadful death.

'Our Sunday congregation at San Ning city numbered about fifty, while some forty persons partook of the communion. The

congregation at Cheung Sha Tong was at least sixty, and the communicants about fifty. I never administered the communion to so many Chinese Christians at once, and most of these belong to our Hoi Ping church.

'We had a most interesting meeting with the women of the Sam Kap region. The Christian woman, wife of a Portland Chinese Christian, has suffered much abuse from the villagers, and the last time I was there stones were thrown at the house and I, as well as the Chinese Christians, was vilified. The matter was reported to the authorities, and the leading men of the village were compelled to sign a document promising to protect us and our converts, so that the Christian family living here are now in comparative peace. One woman from the village was baptized. Every Sunday this Christian woman gathers a number of women around her and instructs them in the truth. She receives no pay for her services, but is exceedingly zealous for her Master.'

Notes from the Wide Field.

MADAGASCAR.

THERE have been many discouraging reports from this island since the French occupation. It has almost seemed as if the good work accomplished by the London Missionary Society would come to naught. Yet it was to have been expected that the transference of authority to the French Resident would be accompanied by many disturbances, and that when the occupation was completely established better order would prevail. It is therefore specially refreshing to find good news in a letter from Rev. W. E. Cousins, dated October 6, in which he says:—

'The French soldiers, after having occupied the Memorial Church since October 1 of last year, left it on Monday, and on Tuesday morning we resumed full possession of our church. I was pleased to find how small was the damage done to the building by the occupation, and how carefully both the church itself and its churchyard had been swept and cleansed by the soldiers before they left. The services to-day have been of a most joyous character, and it was pleasant to look at the bright and happy faces of the people. To them it is evidently an immense relief to have the church entirely to themselves again, and not to find it half full of baggage and the churchyard full of soldiers talking and laughing all service time. We had an excellent congregation this morning, the body of the church being well filled. Our service was almost like that usual at the opening of a new church. Mr. Thorne, Mr. Wills, and I took part, and we were assisted by Rainimanga, the pastor, and our old friend Rainandriamampandry, formerly a pastor there, and now a lieutenant of the Prime Minister. We also had some help from Ratsimiseta, one of the chief judges. Besides these we had present another judge and the Chief Commissioner of Police. As I looked at these friends, it seemed to me that in their appointment by the French authorities we have a clear proof

that the principle of religious equality will be strictly observed, and that, as in the past, so in days to come, men of Protestant faith and training will hold high positions of authority in the land."

CHINA.

A PERSECUTED CONVERT. — The following story told by the veteran missionary, Rev. George Owen, of Peking, in the *Chronicle* of the London Missionary Society, illustrates the character of many of the converts in China and the arguments and methods by which their kindred and neighbors seek to keep these converts from the confession of their faith. The story is somewhat long, but it is very interesting.

"I was anticipating Sunday," writes Mr. Owen, "with more than usual pleasure, as there were to be seven baptisms. But disappointment was in store, for only six of the candidates appeared. Chang Shun did not come. All wondered why, but none knew. He had been a candidate for two years, had a good knowledge of Christianity, had often openly confessed his faith in Christ, and publicly exhorted others to believe. What had happened? He had told us that his friends were strongly opposed to his becoming a Christian, and that he had not informed them of his approaching baptism. Had his friends over-persuaded him? Or had his courage failed him at last? We were not kept long in doubt. Monday afternoon he sent us a letter. It read as follows: 'Just before my baptism, which was to take place on the twenty-sixth, I met an old friend, Jung Ho, who made inquiries regarding my intentions. I grew very excited, and spoke warmly of entering the church. He wondered at my enthusiasm, and urged five reasons against my becoming a Christian. "First, the emperor is not a Christian. You are a Manchu and live on his bounty, and it would be forgetting on which side your bread is buttered to become a Christian. Secondly, Christians are not allowed to burn paper money or offer sacrifice to their ancestors, and thus they not only destroy human relationships but violate the customs of their forefathers. Thirdly, your venerable mother is strongly opposed to your becoming a Christian, and to oppose her would not only be unfilial but a breach of public morals. Fourthly, not one of your ancestors and not one of your friends but would hate such a step on your part. Not one of your family has ever been a Christian; your becoming one will be a disgrace to your ancestry, and even your wife will revile you. Fifthly, your baptism will no doubt please foreigners, but your own countrymen will hate you, your ancestors will hate you, and all your relations and friends will hate you. For these five reasons I urge you not to be baptized."

"As I listened I became utterly stupefied; but suddenly light broke in upon me, and I felt thoroughly ashamed of myself."

"We read this letter with a good deal of doubt and wonder. The reasons given are so commonplace, and he himself when speaking in the street chapel had exposed their fallacy, what could be the real explanation? We had no clew to guide us, so could only pray and wait. A few days afterwards whispers reached us that the letter was a forgery, and that Chang Shun remained steadfast. In about ten days he himself appeared and told me his story. It was this: Two days before he was to have been baptized he told a friend, whom he supposed to be well affected towards Christianity, of his baptism. That friend told his elder brother. On Saturday this brother invited him to his house to consult him about some business. It was late when the business was over, so he was urged to stay the night. Next morning when he rose to dress he had no clothes. Everything except his undergarments had disappeared. He made inquiries about them. They had been pawned to meet a pressing debt and would soon be redeemed. Meanwhile would he not have some breakfast? He suspected a trick, but was not quite sure. Breakfast over, he begged for his clothes, saying he had a pressing engagement. Oh, yes, his clothes! They should be redeemed at once. But morning wore to afternoon, and afternoon to evening, still no clothes were forthcoming. Monday passed and he

was still a prisoner. On Tuesday his brother suddenly said, 'You need not think any more of entering the church; I have written them a letter in your name which makes that forever impossible. Here is a copy with their reply; read them.' The reading was distressing work. 'I wondered what you would all think of me. But I said nothing. Feeling giddy and ill, I lay down on a mat in the court for about two hours in silence. I could not speak, I could only mourn and pray.' Still they kept him prisoner, and it was some days before he was allowed to leave the house.

"When he had finished his story he said, 'Will you baptize me next Sunday?' I said, 'Yes, with joy.' We then prayed together, and the following Sunday he was baptized."

AFRICA.

A NOVEL MISSIONARY JOURNEY. — Mr. Wilkes, of the Congo Balolo Mission, sends to the "Regions Beyond" an interesting account of a visit to Ngombe, a place not far from his station, Ikau. A messenger came from a Ngombe town saying that the chief wanted to see Mr. Wilkes. The messenger begged him to remain where he was till he had called the chief. After about two hours a young man appeared, saying that his father was coming, and in a few minutes the chief and a number of his sons arrived. The chief asked Mr. Wilkes to come to his town and stay for two or three days. Mr. Wilkes replied, "You have too much water in your road; I cannot walk through it to-night." But the chief was importunate. "You see my sons," he said, "you see their shoulders; they are strong and will carry you." "Oh, yes," said the sons, "we will carry you." So Mr. Wilkes agreed to go. What followed we give in his own words:—

"My few belongings were seized and shouldered, and away we went. After going a few paces we came to water, and I mounted the back of a big fellow, and for the next hour or two had one of the most novel if not one of the pleasantest rides that has ever fallen to my lot. There was no path; the Ngombes don't make any, lest strangers should find their towns. We just went winding in and out wherever there was a slight opening. Sometimes one of my legs would come in contact with a tree; then if I tried to look after my legs, my head got entangled among the creepers, or a branch would give me a cut across the face. 'How much farther is it?' I kept asking from time to time. The answer was always the same, 'Not far now.' I don't know how often I vowed never to take another such ride. At last we drew near the town, but before entering they called a halt and told me to put my coat on so that I might look a bit smart. I was very hot, but did as I was bidden. Then the order of march was arranged, and we started off in single file."

After arriving at the chief's quarters, the hut that had been prepared for Mr. Wilkes was shown him, and soon about 200 people were seated in a semicircle and the old chief delivered an address of welcome. Then Mr. Wilkes told the "old, old story," and the meeting adjourned that those who lived at a distance might go to their homes. The next morning early there were about 500 persons present to hear further preaching of the gospel. Presents were then made the missionary, and after being cordially invited to return again, he commenced his eight hours' tramp to reach the river, on which he embarked for home.

 Miscellany.

BIBLIOGRAPHICAL.

A Cycle of Cathay, or China South and North.
With personal reminiscences. By W. A. P. Martin,
D.D., LL.D., President Emeritus of the Imperial
Tungwen College. With illustrations and map.
Fleming H. Revell Co., New York, Chicago, and
Toronto, 1896. Price, \$2.00.

This is a notable addition to the number of volumes by means of which those who have not lived in China will be enabled to comprehend something of its marvelous life. President Martin is known

as a scholar of large attainments, a keen observer, who has devoted forty-five years of his life chiefly to educational work in China. In *A Cycle of Cathay* he does not give a history of China, but describes with a ready pen such scenes as he has witnessed both in northern and southern portions of the empire, dwelling particularly upon the social and political life of the people. His long life and close relations with people of all classes of the empire, civil and military, enable him to give a large number of personal incidents which are of great interest. We are glad to become acquainted with a number of notable mandarins and others to whom Dr. Martin introduces us. Indeed, the whole volume is as fascinating as a tale.

While this volume is not distinctively a missionary book, it has an interesting and valuable chapter on "The Missionary Question." Referring to the work both of Roman Catholics and of Protestants, Dr. Martin gives his testimony as to what has been accomplished by missions. He gives this testimony as an outsider, having no connection with any missionary society. Having watched the work of Christian missions for forty-five years, and having such special opportunities for observation, he claims, as we think rightly, that he can give an unbiased judgment. The following is his statement:—

"I can testify that they have made progress. There is, indeed, no better testimony to that fact than the increased activity of the opposition. I hold that the results achieved afford good ground for expecting more brilliant results in the near future. Much of the work done has been of such a nature that its effect is not visible on the surface. When works were going on which resulted in the removal of those dangerous rocks called Hell Gate from one of the entrances to New York harbor, a careless observer might have reported that there was nothing to show in proportion to the expenditure of public funds. Yet, deep down in the water, the roots of the rocks were being honey-combed with drill holes, and when the hour came, after long years of preparation,

a spark from a battery sent the whole mass high in the air.

"There are, however, visible results in full proportion to the means employed. The one or two hundreds of converts whom I found in connection with Protestant churches at my arrival in 1850, have expanded to fifty-five or sixty thousand in 1895. This, the lowest estimate, compared with the thirty-five thousand in 1890 (obtained by a sort of census), will give the rate of increase. The churches, or organized companies of believers, are not far from a thousand. Some hundreds of these are supplied with native pastors, while the number of evangelists, who have a roving commission to plant the gospel in new fields, is greatly on the increase. Mission schools, some of which take rank as colleges, are raising up large numbers of young men well equipped for this work. Numbers of students from mission schools have been drafted into the new university at Tientsin, and the demand for such is certain to extend. Here, then, is an agency from which there is more to hope than from an excessive multiplication of the foreign element. Foreign missionaries in large numbers will, it is true, be needed for a long time, and they will find ample scope for their energies in the work of education and superintendence. There is no danger of too many entering the field if our missionary societies encourage none to offer who are not fitted by superior training. Weak and ignorant men and women are out of place in China. In addition to other qualifications, they require to be strong in faith and full of the Holy Ghost.

"If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of mission fields is the empire of China."

The Church Missionary Atlas. Containing an account of the various countries in which the Church Missionary Society labors, and of its missionary operations. London, Church Missionary Society, Salisbury Square, 1896. Price, 15 shillings.

This is the eighth edition of what has long been a standard atlas in missionary

circles. It is an octavo of 240 pages, $9\frac{1}{2} \times 6\frac{1}{2}$ inches, with thirty-two colored maps, a large portion of them so large as to require folding, and printed on the best of paper. Perfection is to be attributed to few things on earth, yet this atlas strikes us as a near approach to it. Though it does not profess to be anything more than a Church Missionary Atlas, its text refers to the operations of other societies, and the maps mark by distinguishing letters the principal sections in which the missionary work of other societies is prosecuted. There are general notes on Protestant missions, a chapter on population, races, and languages of the world, and a brief geographical and historical account of each nation in which missions are carried on. This atlas has been prepared under the care of the able

editorial secretary of the Church Missionary Society, with the aid of distinguished writers like Dr. Cust, Professor A. H. Keane, Miss C. E. Gordon Cumming, and others. To Staniford's well-known geographical establishment is due much of the elegance of the maps.

The work must have cost immense labor on the part of many persons, and it is worthy of the noble society which it represents and of the great cause of missions. The cost of producing such an atlas could only be borne by a society as large as the Church Missionary Society of Great Britain. We covet an atlas like this to present the work of our American Board. May there be such an expansion in the number and spirit of its supporters that the preparation of a similar work will be warranted!

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." See also pages 10 and 11.

For the sufferers by famine and plague in India and Turkey. See pages 16 and 8, 9.

ARRIVALS ABROAD.

September 10. At Mt. Silinda, East Africa, Rev. Francis W. Bates and wife, and Miss H. J. Gilson.
October 15. At Jaffna, Ceylon, Rev. and Mrs. Samuel W. Howland, D.D., and Miss Susan R. Howland.

October 26. At Bombay, Rev. and Mrs. H. G. Bissell.

October 28. At Kobe, Rev. and Mrs. George M. Rowland and Miss E. Pauline Swartz.

October 30. At Mardin, Eastern Turkey, Rev. and Mrs. Ralph B. Larkin.

ARRIVALS IN THE UNITED STATES.

November —. At New York, Mrs. Mary E. Gates, of Harpoot, Eastern Turkey.

November 12. At New York, Mrs. Caroline P. Fowle, of Cesarea, Western Turkey.

DEPARTURES.

December 9. From New York, Rev. James Smith and wife returning to the Marathi Mission.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897:—

- January.* What the Bible says about Missions.
- February.* Turkey.
- March.* Missionary Administration. (Alternative topic, Missions in Papal Lands.)
- April.* China.
- May.* Missionary Heroes. (Alternative topic, Foreign Missionaries.)
- June.* Japan.
- July.* Medical Missions.
- August.* The Island World.
- September.* Missionary Schools.
- October.* India and Ceylon.
- November.* Home Department — Annual Meeting.
- December.* Work of Women's Boards.

Donations Received in November.

MAINE.

Brewer, 1st Cong. ch. and so.	9 45
Brunswick, 1st Cong. ch. and so.	56 96
Cornish, Cong. ch. and so.	5 05
Deer Isle, 1st Cong. ch. and so.	3 05
Limerick, Cong. ch. and so.	5 24
Machias, Centre-st. Cong. ch. and so.	10 69
Otisfield, Rev. David Coburn,	20 00
Portland, Williston Cong. ch. and so.	51 23
Saco, J. F. Stearns,	5 00
Togus, James Garvin,	5 00
Yarmouth, 1st Parish Ch.	40 00—211 67
<i>Legacies.</i> —Bangor, Nehemiah Kittedge, by John L. Crosby, interest,	8 75
	220 42

NEW HAMPSHIRE.

Bedford, Friend,	15 00
Francetown, Cong. ch. and so.	5 00
Goffstown, Cong. ch. and so.	5 00
Hampton, Cong. ch. and so.	7 34
Mason, Cong. ch. and so.	10 25
Milford, 1st Cong. ch. and so.	8 00
North Hampton, Cong. ch. and so.	26 00
Orford, Cong. ch. and so., for Japan,	11 00
Warner, Friends, for work in Turkey,	4 00—91 59
<i>Legacies.</i> —Exeter, Mrs. Anna W. Chadwick, add'l,	27 30
	118 89

VERMONT.

Bradford, Cong. ch. and so.	23 00
Brattleboro, Centre Cong. ch. and so., m. c.	10 00
Charlotte, Cong. ch. and so.	13 10
Derby, Cong. ch. and so.	5 57
Granby, Cong. ch. and so.	2 26
Holland, Cong. ch. and so.	4 71
Jeffersonville, 2d ch. in Cambridge,	6 70
Ludlow, Cong. ch. and so.	10 50
Manchester, Cong. ch. and so.	3 85
Newport, 1st Cong. ch. and so.	10 58
North Craftsbury, Cong. ch. and so.	8 00
Randolph, 1st Cong. ch. and so.	13 81
St. Johnsbury, South Cong. ch. and so.	129 95
Westminster West, Cong. Sab. sch. and Y. P. S. C. E., for Scudder Memorial Fund,	24 00—272 03
<i>Legacies.</i> —Vergennes, Jeremiah Bingham, by Ira Bingham,	10 00
	282 03

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch. and so.	12 20
Auburn, Cong. ch. and so.	50 69
Ayer, 1st Cong. ch. and so.	10 20
Belchertown, Cong. ch. and so.	34 00
Boston, So. Evan. ch. (West Roxbury), 65.20; Boylston ch. (Jamaica Plain), 56.63; 2d ch. (Dorchester), 25; Trinity ch. (Neponset), 1.50; Mrs. A. A. Winsor (Neponset), 6; Rev. A. P. Logan, 1,	155 33
Brockton, Waldo Cong. ch. and so.	10 73
Buckland, Cong. ch. and so.	27 30
Canton, Cong. ch. and so.	231 28
Chelsea, Central Cong. ch. and so., 102.63; Mrs. Anna S. Butler, 25,	127 63
Chesterfield, Cong. ch. and so.	6 51
Chicopee Falls, 2d Cong. ch. and so.	37 80
Dalton, 1st Cong. ch. and so., to const. Mrs. MINNIE E. DAVIDSON and REUBEN C. PIERCE, H. M.	200 00
Dennis, Union Cong. ch. and so.	8 10
Easton, Cong. ch. and so.	26 00
Everett, 1st Cong. ch. and so.	82 00
Fall River, Central Cong. ch. and so.	721 60
Florence, Y. P. S. C. E. for "Forward Movement,"	5 00

Georgetown, 1st Cong. ch. and so.	11 13
Gt. Barrington, 1st Cong. ch. and so.	55 75
Groveland, Cong. ch. and so.	29 00
Holbrook, Winthrop Cong. ch. and so.	12 00
Holyoke, 2d Cong. ch. and so. (of which 150 for Scudder Memorial Fund),	244 97
Indian Orchard, Cong. ch. and so.	37 08
Ipswich, 1st Cong. ch. and so., 40; A friend, 10,	50 00
Lawrence, Trinity Cong. ch. and so.	46 02
Leicester, 1st Cong. ch. and so.	25 00
Marlboro, Union Cong. ch. and so.	185 00
Middleboro, Thomas P. Carleton, for Turkey,	1 00
Millis, Church of Christ,	7 00
Monson, Cong. ch. and so.	23 40
Newburyport, Miss Mary E. Plummer, for India, 15; Thanksgiving Offering, 10,	25 00
Newton, Y. P. S. C. E. of North Evan. ch., for "Forward Movement,"	4 40
Norton, Trin. Cong. ch. and so.	103 81
Rochester, Emma F. Leonard,	3 00
Rockport, 1st Cong. ch. and so., 5.62; "Z. A. A.," 5,	10 62
Royalston, 1st Cong. ch. and so.	4 65
Salem, Tabernacle Cong. ch. and so., m. c.	21 87
Southampton, Cong. ch. and so.	28 34
South Weymouth, Union Cong. ch. and so.	75 00
Springfield, Alice H. Southworth, 50; Park Y. P. S. C. E., for "Forward Movement," 10,	60 00
Sturbridge, 1st Cong. ch. and so., to const. Rev. A. M. Rice, H. M.	60 24
Sunderland, Cong. ch. and so.	75 92
Sutton, Worcester South Conference,	31 20
Turners Falls, 1st Cong. ch. and so.	23 25
Ware, East Cong. ch. and so. 518.81; 1st Cong. ch. and so., 31,	549 81
Watertown, Phillips Cong. ch. and so.	123 00
West Boylston, 1st Cong. ch. and so.	7 25
Westfield, 1st Cong. ch. and so.	156 16
West Medford, Cong. ch. and so.	46 00
West Medway, 3d Cong. ch. and so.	14 25
West Newbury, 1st Cong. ch. and so.	7 00
West Somerville, Day-st. Cong. ch. and so.	5 00
Wilmington, Cong. ch. and so.	14 60
Windsor, Cong. ch. and so.	5 00
Wollaston, Cong. ch. and so.	130 58
Worcester, Plymouth Cong. ch. and so. (of which 3 from Mrs. F. W. Foye), 394.46; Union Cong. ch. and so., 178.40,	572 86
Worthington, Cong. ch. and so., add'l, —, A friend,	86 1 00—4,634 33
<i>Legacies.</i> —Boston, Justin S. Ambrose, by A. S. Lovett, Ex'r, add'l,	302 00
Groveland, Eliz. A. Kimball, by George E. Hills, Ex'r,	50 00
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee,	20 00
Northfield, Elisha Alexander, by E. E. Lyman, Trustee,	494 25—866 25
	5,500 58

RHODE ISLAND.

Tiverton, Cong. ch. and so.	30 00
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CONNECTICUT.

Barkhamsted, Cong. ch. and so.	6 72
Canton Centre, Cong. ch. and so.	5 03
Centerbrook and Ivoryton, Cong. ch. and so.	17 00
Colebrook, Cong. ch. and so.	16 04
Columbia, Cong. ch. and so.	61 86
Deep River, Y. P. S. C. E., for native preacher, Madura,	30 00
Derby, 1st Cong. ch. and so.	33 42

Glastonbury, 1st Cong. ch. and so.	50 00
Guilford, 1st Cong. ch. and so.	30 00
Hadlyme, R. E. Hungerford,	5 00
Hartford, 1st Cong. ch., Caroline E. Day,	50 00
Huntington, Cong. ch. and so.	28 00
Kent, 1st Cong. ch. and so.	20 71
Mansfield, 1st Cong. ch. and so.	35 75
Meriden, 1st Cong. ch. and so.	48 92
Middletown, 1st Cong. ch. and so.	21 90
Mt. Carmel, Cong. ch. and so.	20 49
New Haven, 1st Cong. ch. and so., 739.26; United Cong. ch. and so., 510; Ch. of the Redeemer, 429.67; Grand-ave. Cong. ch. and so., 200; Humphrey-st. Cong. ch. and so., 102.55,	1,981 48
New London, 1st ch. of Christ,	13 47
New Milford, 1st Cong. ch. and so.,	201 05
North Branford, Cong. ch. and so.	28 28
North Madison, 1st Cong. ch. and so.	28 00
Norwalk, Jun. C. E. S. of 1st Cong. ch., for "Forward Movement,"	2 00
Norwich, 1st Cong. ch. and so., to const. ARON W. DICKKEY, H. M.	175 00
Plantsville, Cong. ch. and so.	45 99
Portland, 1st Cong. ch. and so.	10 00
Ridgebury, Cong. ch. and so.	14 00
Round Hill, Cong. ch. and so.	7 00
Salisbury, Cong. ch. and so.	113 94
Simsbury, Cong. ch. and so.	16 84
Somers, Cong. ch. and so.	16 03
Sound Beach, Cong. ch. and so.	25 00
South Norwalk, Cong. ch. and so. (of which 100 for "Forward Movement"),	208 25
Suffield, 1st Cong. ch. and so.	14 16
Waterbury, 2d Cong. ch. and so., 587.51; 1st Cong. ch. and so., 62.80,	650 31
Watertown, Cong. ch. and so.	55 00
Windsor, 1st Cong. ch. and so.	47 00
Woodstock, 1st Cong. ch. and so.	14 16-4, 147 80
<i>Legacies.</i> —Manchester, Amos L. Spencer, by A. H. Skinner, Ex'r,	700 00
	4,847 80

NEW YORK.

Baiting Hollow, Cong. ch.	1 87
Bridgewater, Cong. ch.	19 55
Brooklyn, Tompkins-ave. Cong. ch., 1,000; do., Y. P. S. C. E., for support Rev. H. M. Allen, "Forward Movement," 100; Ch. of the Pilgrims, 525; South Cong. ch. (of which 25 from Sab. sch., for native preacher, Madura), 119.76; Bushwick-ave. Sab. sch., for "Forward Movement," 10; Rochester-ave. Cong. ch., 6.41,	1,761 17
Chateaugay, Joseph Shaw,	5 00
Clifton Springs, Two friends,	10 00
De Peyster, Cong. ch.	1 75
East Rockaway, Bethany Cong. ch.	20 00
Gaines, Cong. ch., for missionaries in Armenia,	10 00
Greene, 1st Cong. ch.	21 00
Hamilton, Cong. ch.	18 00
Homer, Cong. ch.	15 25
Massena, Cong. ch.	5 00
McGrawville, H. H. Corey,	1 00
Munnsville, "Birthday Offerings," for "Forward Movement," 2.61; W. T. Webber, 1,	3 61
New York, Broadway Tab. Cong. ch., 1,257.66; Pilgrim Cong. ch., 44.25, 1,301 91	
Norwood, Cong. ch.	19 20
Olean, 1st Cong. ch.	4 72
Paris, Cong. ch.	6 25
Port Chester, Cong. ch.	6 25
Poughkeepsie, 1st Cong. ch., to const. Rev. W. HERMAN HOPKINS, H. M.	90 00
Syracuse, Danforth Cong. ch. Sab. sch., for "Forward Movement,"	26 85

Wadham's Mills, Cong. ch.	10 00
West Brook, Cong. ch.	3 00
Woodhaven, 1st Cong. ch.	25 15-3,386 53

NEW JERSEY.

East Orange, 1st Cong. ch., to const., with other dona., CHARLES B. CLARK, H. M.	46 18
Newark, Kate S. Hamilton,	3 00
Orange, Cong. ch.	155 32—204 50

PENNSYLVANIA.

Allegheny, Helen Hossler, for Armenia,	1 50
Braddock, 1st Cong. ch.	1 62
Lander, M. E. Cowles,	5 00
Philadelphia, Central Cong. ch., H. B. Wyeth, to const. Mrs. DAISY R. WYETH, H. M.	100 00
Ridgway, 1st Cong. ch.	72 07
Scranton, Plymouth Cong. Sab. sch., for "Forward Movement,"	7 60
Spring Creek, Cong. ch.	2 96
West Spring Creek, Ladies' Miss. Union,	1 00—191 75
<i>Legacies.</i> —Pittsburgh, Ellen Price Jones, by Wm. Lewis, Ex'r, bal. (99.20 prev. rec'd),	438 92
	630 67

DISTRICT OF COLUMBIA.

<i>Legacies.</i> —Washington, John B. Taylor, by Edward H. Breckenridge, Ex'r,	500 00
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NORTH CAROLINA.

Tryon, Cong. ch.	17 01
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FLORIDA.

Interlachen, Cong. ch.	2 15
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MISSOURI.

Kansas City, 1st Cong. ch.	10 00
St. Louis, Swedish Cong. ch.	2 00—12 00

OHIO.

Amherst, Cong. ch.	6 25
Bellevue, 1st Cong. ch.	25 00
Berlin Heights, Y. P. S. C. E., for "Forward Movement,"	10 00
Brownhelm, Cong. ch.	6 00
Chatham, Cong. ch.	12 00
Cleveland, Pilgrim Cong. ch., 90; Bethlehem Cong. ch., 29.63; Irving-st. Cong. ch., toward support Rev. W. E. Fay, 25; Olivet Cong. ch., toward support Rev. W. E. Fay, 2.09,	146 72
Jefferson, Cong. ch.	9 50
Kent, 1st Cong. ch., Interest on a legacy,	60 00
North Amherst, Cong. ch.	9 68
North Monroeville, Cong. ch.	10 00
Oberlin, 2d Cong. ch., 123.17; Dudley Allen, to const. Rev. ALBERT T. SWING, H. M., 100,	223 17—518 32

ILLINOIS.

Atlas, Cong. ch.	1 04
Bowmanville, Cong. ch.	21 56
Bunker Hill, Mrs. S. K. Sewell, for Debt,	5 00
Canton, Cong. ch.	19 94
Chicago, Union Park Cong. ch. (of which m. c., 10.59), 122.74; Plymouth Cong. ch., 84.45; Rev. Henry Willard, 25; Rev. John Williams, 10,	242 19
De Kalb, Cong. ch.	38 00
Evanston, 1st Cong. ch.	178 49
Fox River, Fox River Assoc., for native helper, Turkey,	16 38
Geneva, C. H. Beers,	100 00
Mendon, Cong. ch.	27 00

Moline, 1st Cong. ch., 66.40; 2d Cong.

ch., 9,	75 40
Oak Park, 1st Cong. ch.	119 48
Ottawa, Cong. ch.	83 00
Peoria, Rev. A. A. Stevens,	3 00
Poplar Grove, Cong. ch.	25 20
Quincy, 1st Union Cong. ch.	91 00
Somonauk, Cong. ch.	9 80
Summer Hill, Cong. ch., 5.18; Wo-	
man's Miss. Soc., 10,	15 18
Wayne, Cong. ch.	4 40—1,076 06

MICHIGAN.

Greeneville, 1st Cong. ch.	23 88
Hancock, 1st Cong. ch.	61 00
Inlay City, 1st Cong. ch.	13 00
Muskegon, 1st Cong. ch.	33 00
Port Huron, 1st Cong. ch.	59 68
St. John's, 1st Cong. ch.	13 03—203 59

WISCONSIN.

Darlington, John Bray, for the Debt,	25 00
Hartford, Cong. ch.	53 00
Madison, 1st Cong. ch.	56 64
Menasha, Y. P. S. C. E., for "Forward	
Movement,"	7 75
Milwaukee, Grand-ave. Cong. ch., for	
the Debt,	5 00
Rosendale, 1st Cong. ch.	11 00—158 39

IOWA.

Cedar Falls, Cong. ch.	81 75
Charles City, Cong. ch.	50 43
Chester Centre, Cong. ch.	96
Clay, Cong. ch.	8 00
Creston, 1st Cong. ch.	37 22
Genoa Bluff, Cong. ch.	4 79
Green Island, Cong. ch.	8 00
Independence, Rev. W. S. Potwin, for	
missionaries in Armenia,	5 00
Iowa City, Cong. ch.	60 96
Muscataine, Pilgrim Cong. ch.	10 00
Newton, 1st Cong. ch.	16 50
Osage, Cong. ch.	71 86
Preston, Cong. ch.	10 35
Rock Rapids, Cong. ch.	5 00
Salem, Cong. ch.	4 40
Waterloo, Rev. M. K. Cross,	20 00—395 22

MINNESOTA.

Minneapolis, Plymouth Cong. ch.	118 71
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KANSAS.

Antrim, Lutheria and Lenna Gibbs,	2 00
Wabauasee, 1st Cong. ch.	75
Wakarusa Valley, Cong. ch.	3 18—5 93

NEBRASKA.

Camp Creek, Cong. ch.	9 00
Hallam, German Cong. ch.	3 40
Lincoln, Plymouth Cong. ch.	15 86—28 26

CALIFORNIA.

Etiwanda, Cong. ch.	6 35
San Diego, S. P. Jones,	25 00
San Rafael, 1st Cong. ch.	2 50—33 85

OREGON.

Albany, Rev. W. V. McGee,	60
Eugene, Rev. Raymond Brooks,	5 00
Portland, German Cong. ch., for work	
in Armenia,	15 50
Salem, 1st Cong. ch.	9 51
Sheridan, 1st Cong. ch.	2 95—33 56

COLORADO.

Grand Junction, 1st Cong. ch.	8 05
Montrose, 1st Cong. ch.	18 20—26 25

WASHINGTON.

Seattle, Plymouth Cong. ch., 69,	
Taylor Cong. ch., 2.65,	71 65

NORTH DAKOTA.

Amenia, Cong. ch.	8 00
Gnadenfeld, German Cong. ch.	25 00
Kulm, Cong. ch.	13 00—46 00

SOUTH DAKOTA.

Eureka, Rev. Henry Hetzler and wife,	5 00
Meckling, Cong. ch.	2 50—7 50

MONTANA.

Helena, 1st Cong. ch.	15 00
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DOMINION OF CANADA.

Montreal, American Presb. ch.	650 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

England, Reading, Major Papillon,	24 25
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MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond-st. Y. P. S. C. E.,	
14.02, and Jun. C. E. S., 1.18, for Van;	
Presque Isle, Y. P. S. C. E., 3.50; So. Ber-	
wick, Cong. Sab. sch., 4.50,	23 20

MASSACHUSETTS.—Acton, Cong. Sab. sch.,	
7; Boston, Y. P. S. C. E., Trinity ch.	
(Neponset), 5; Georgetown, 1st Cong. Sab.	
sch., 5; Hadley, 1st Cong. Y. P. S. C. E.,	
9.50; Nantucket, Edna L. Wilcox, student	
aid, India, 4; Pittsfield, South Y. P. S.	
C. E., Two-cents-a-week, 12.55; Sharon,	
Y. P. S. C. E., 6; Sunderland, Cong. Sab.	
sch., 25; Wellesley Hills, Infant Dept. of	
Cong. Sab. sch., for Turkey, 3; West	
Somerville, Day-st., Y. P. S. C. E., 1.04;	
Worcester, Union Cong. ch., Prim. Dept., 5,	
and Jun. C. E. S., 1.60,	84 69

CONNECTICUT.—Bridgeport, South Cong. ch.,	
Bible school for Theol. student, Zulu, 30;	
do., Japan, 30; do., Ceylon, 25; Hartford,	
Boys' Club, 1.70; New Haven, Humphrey-	
st. Cong. Sab. sch., 7.63; New Milford,	
Y. P. S. C. E., 11.10,	105 43

NEW YORK.—Altmar, Y. P. S. C. E., 60c.;	
Bloomington, Cong. Sab. sch., 15;	
Deansboro, Jun. C. E. S., for Japan, 2.15;	
New York, Olivet Sab. sch., 50; do., Christ	
Sab. sch., 11.25,	79 00

PENNSYLVANIA.—Braddock, 1st Cong. Sab.	
sch.,	2 77
MISSOURI.—Kidder, Jun. C. E. S.	1 37

OHIO.—Cleveland, Hough-ave. Y. P. S. C. E.,	
3.33; do., Bethlehem English Y. P. S. C. E.,	
1.25; do., Bohemian Y. P. S. C. E., 1.55,	6 13

ILLINOIS.—Glencoe, Y. P. S. C. E., 14; Rollo,	
Y. P. S. C. E., 2.25; Somonauk, Y. P. S.	
C. E., 4.24,	20 49

MICHIGAN.—Inlay City, 1st Y. P. S. C. E.	3 00
WISCONSIN.—Wau-pun, Cong. Sab. sch.	10 00

IOWA.—Chester Centre, Y. P. S. C. E., 5;	
Dubuque, 1st Cong. Sab. sch., 4.29; Long	
Creek, Y. P. S. C. E., 5.25; Muscatine, 1st	
Cong. Sab. sch., 5.71; Osage, Cong. Sab.	
sch., 10,	30 25

KANSAS.—Wakefield, Cong. Sab. sch.	6 00
NEBRASKA.—Verdon, Cong. ch.	5 00

377 33

CHILDREN'S "MORNING STAR" MISSION.

MASSACHUSETTS.—Boston, Walnut-ave. Sab.	
sch.,	3 00

CONNECTICUT.—Bridgeport, South Cong. ch.	
Bible School for Theol. Student, Marshall	
Islands, care of Dr. Pease, 20; Hartford,	
Warburton Chapel Sab. sch., 19.83,	39 83

NEW YORK.—Buffalo, 1st Cong. ch., support	
Mrs. Logan, 200; Newburgh Prim. Dept.,	
Pilgrim Cong. Sab. sch., 10,	210 00
IOWA.—Toledo, Jun. C. E. S.	1 00

253 83

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Maywood, Y. P. S. C. E., 5;	
St. Charles, Y. P. S. C. E., 12.50,	17 50
IOWA. — Victor, Y. P. S. C. E.	7 50
	25 00

THE SUNDAY-SCHOOL AND CHRISTIAN ENDEAVOR QUICK RELIEF FUND.

OHIO. — Painesville, 1st Y. P. S. C. E.	4 20
ILLINOIS. — Paxton, Y. P. S. C. E.	5 00
WISCONSIN. — Durand, Ladies' Miss. Soc.	5 00
MINNESOTA. — Fairmont, Y. P. S. C. E.	2 00
KANSAS. — Tonganoxie, Y. P. S. C. E.	2 00
	18 20

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Canterbury, Mission circle, for use of Miss M. M. Patrick, 5; Newmarket, Y. P. S. C. E., for pupil, care Rev. E. S. Hume, 20,	25 00
VERMONT. — Danville, A friend, for Okayama Orphanage, 5; Derby, Jun. C. E. S., for work of Miss A. H. Bushee, 1.50; St. Albans, Mrs. Warner's Sab. sch. class and Mrs. C. H. Stevens, for scholarship, Yozgat, 5; Wilmington, Y. P. S. C. E., for work care of Rev. H. K. Wingate, 5.50,	17 00
MASSACHUSETTS. — Amesbury, Main-st. Cong. Sab. sch., for teacher, Ceylon, 25; Auburndale, Extra-cent-a-day Band, for kraal girls, care of Mrs. O. R. Ireland, 20; and for musical instruments, care of Rev. J. H. Pettee, 15; Boston, <i>The Congregationalist's</i> Armenian Orphan Fund, 4.021.64; Mt. Vernon Chinese Sab. sch., for native helpers, 65; Y. P. S. C. E. of Shawmut Cong. ch., for work of Miss E. C. Wheeler, 10; Boxford, 1st Cong. Sab. sch., for use of Rev. E. Fairbank, 35; Brockton, Bridge-water Local Union of C. E., for use of Miss M. L. Daniels, 7.55; Concord, Alice Kersting and friends, for use of Mrs. E. P. Holton, 1.75; Dalton, Mrs. Parker's Sab. sch. class, for pupil, care of Rev. C. C. Tracy, 30; Dedham, M. C. B., for Armenian Christians or their families, 50; Framingham, John H. Temple, "In memory of M. B. T.," for orphans, care of Miss Corinna Shattuck, 25; Greenfield, Mrs. Loomis, for Girls' School, Yozgat, 5; Leominster, Y. P. S. C. E., for student, Madura, 16.90; Lexington, M. E. and A. Hamlin, for work, care of Mrs. L. O. Lee, 15; Leverett, Jun. C. E. S., for use of Mrs. E. R. Montgomery, 4; Newton, Eleanor H. Nickels, for pupil, Yozgat, 15; Somerville, Franklin-st. Sab. sch., for pupil, care of Rev. E. G. Tewksbury, 15; Westfield, Mrs. J. A. B. Greenough, for school work, care of Mrs. E. D. Harding, 25; West Springfield, E. D. B., for use of Miss Laura Farnham, 10; do., A. D. B., for North China College, 1; —, A friend, for use of Rev. W. P. Elwood, 5,	4,417 84
CONNECTICUT. — Bridgeport, Park-st. Cong. Sab. sch., for student aid, Bardezag, 5; do., Y. P. S. C. E. of Park-st. ch., for kindergarten, Yozgat, 5; Green's Farms, Mrs. C. B. Taylor, for use of Rev. W. P. Elwood, 5; Hartford, Asylum Hill Cong. ch., 165, and Mrs. Geo. Roberts, 10, for orphans, care Rev. G. C. Reynolds; do., 1st Cong. Sab. sch., Miss Smith's class, for kindergarten, Yozgat, 5; Middlebury, Y. P. S. C. E., for pupil, care Miss A. F. Stillson, 15; New London, Sab. sch. of First Church of Christ, for use Rev. C. A. Nelson, 11.38; Stamford, 1st Cong. Y. P. S. C. E., for Bible-reader, India, 11.25,	232 63
NEW YORK. — Angola, Miss A. H. Ames, for work, care Rev. J. E. Walker, 5; Clayville, Cong. ch., for work, care Rev. W. H. Noyes, 10; East Bloomfield, Mrs. E. S. Goodwin, for work, care Rev. W. P.	

Sprague, 5; New York, North Y. P. S. C. E., for native helper, Madura, 40; do., Friends, for Armenian Orphans, Mardin, 40; do., Forest-ave. Cong. Sab. sch., for pupil, Palani, 15; do., Jas. P. Holder and S. B. McIlvaine, for Testaments, Bardezag, 10; Rochester, Mrs. Caroline C. Stevens, for native agency, Turkey, 40; do., Mrs. G. W. Davison, for pupil, care Rev. J. H. Pettee, 20,	185 00
NEW JERSEY. — Bloomfield, through Rev. W. S. Dodd, for work, care Rev. J. L. Fowle, 58.40; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader, Madura, 12.50; Haddonfield, J. D. Lynde, for native agency, Turkey, 50,	120 90
PENNSYLVANIA. — Lincolnville, Mrs. H. M. Northam, for use of Mrs. Dwight Goddard, 5; Pittsburgh, A friend, for native agencies, East Turkey, 300; Sewickley, Mrs. C. F. and Miss Lucy Bittinger, for work, care Rev. L. O. Lee, 10,	315 00
NORTH CAROLINA. — Kings Mountain, Lillian S. Cathcart, for native helper, care Rev. D. Z. Sheffield,	70 00
INDIANA. — Indianapolis, Mrs. M. A. Clarke and family, for work, care Rev. G. E. White,	12 00
ILLINOIS. — Chicago, collected by Rev. D. A. Richardson, for students, Harpoet College, 200; do., University Cong. ch., for native agencies, Turkey, 10.27; West Chicago, 1st Cong. ch., for work, care Rev. C. R. Hager, 25,	235 27
MICHIGAN. — Chelsea, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 20; Three Oaks, Cong. Sab. sch., for work, Arabkir, 26.50,	46 50
COLORADO. — Colorado Springs, 1st Cong. Y. P. S. C. E., for use of Miss C. Shattuck,	20 00
CALIFORNIA. — Oakland, "In memory of Aurora King," by Rev. F. B. Perkins, for use of Rev. J. E. Tracy, 10; San Francisco, Friend, for Armenian Orphans, 5; Santa Cruz, George Ford, for pupil, care Mrs. M. E. Bissell, 30,	45 00
CANADA. — Montreal, American Presb. Sab. sch., for use of Rev. J. F. Clarke,	25 00
SS. MAJESTIC. — Passengers, per Mrs. J. L. Fowle, for Armenian Orphans,	6 70

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	5,898 84

Donations received in November,	23,187 10
Legacies received in November,	2,551 22

25,738.32

Total from September 1 to November 30, 1896: Donations, \$77,989.72; Legacies, \$5,586.30=\$83,576.02.

FOR YOUNG PEOPLE.

CHILDREN IN INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA.

THE picture of the three children shows that children in India enjoy a good meal as well as those in any other land. These two little girls and one boy have been eating off plates made of banyan leaves pinned together by straws. Their food is rice with a little curry made pungent by red peppers. They have used



AFTER DINNER IN INDIA.

their hands to eat with, and now all that remains for them to clear the table is to wash their hands and throw away the leafy plates where dogs will come and lick up the remains of food. The clothing they wear, a single cloth apiece and

necklaces and bracelets for the girls, is the usual outfit of the majority of such small children, if, indeed, they wear anything at all. Some kind ladies in America once sent out for such little boys as this one a quantity of butterfly neckties to be buttoned at the neck. As children grow older the girls are occupied more and more in the houses, and the boys in the fields.

The young woman in the picture below has swept the space in front of the door in the street, and with great dexterity made all sorts of geometrical figures by dropping white ashes between her thumb and forefinger. These front-door decorations are made in connection with festivals in honor of their idols, and little girls learn to make them wonderfully well. When she has finished this the



DECORATING THE THRESHOLD.

young woman will go to the well, with earthen or brass vessels, to bring water for cooking and bathing purposes, and often several girls will go together for company and for assistance in raising the heavy water jars to their heads. Sometimes one girl will carry two, and even three, pots of water on her head, one on top of the other. Certain castes have the custom of carrying the water jar on the hip instead of the head.

Another operation that requires much practice and skill is that of pounding the grain to be cooked. This is done in a solid mortar of wood or stone, by a long wooden pestle raised and brought down on end on the grain in the small hollow of the mortar. As the grain is driven out around the edge it is brought

back by the hand of an assistant, or the bare foot of the one pounding. Two girls standing on opposite sides will pound alternately and avoid interference with each other's pestle most adroitly. One of the earliest amusements of little girls is pounding a little heap of sand with a smooth stick, as the older ones pound grain.

Boys have to do more outdoor work, following usually the occupations of their fathers. The third picture shows how much of the water is drawn out of wells. They have no pumps, so they plant a stout post in the ground near the well and place a long well-sweep across the top so that one end can be drawn down over the well. To this end a long bamboo pole is fastened, and by it a large wide bucket is lowered into the well and drawn up full of water. The man who works the bucket stands on two stone slabs projecting from the side of the well near the top. To help him bring up the weight of water in the bucket one man mounts to the middle of the well-sweep and, when the bucket end is down, walks to the other end to carry that down by his weight and thus bring the bucket up. This requires much steadiness and practice in balancing one's self on the sweep as it seesaws back and forth. It is usually learned in boyhood, and it is a common sight to see three or four men and boys rapidly moving back and forth on a well-sweep, and thus drawing out the water that flows along many channels to irrigate the fields of young grain. The moisture near the well encourages the growth of shrubs and trees, and many a well, like the one shown on the next page, has a cluster of oleander bushes and cocoanut trees by its side.

Many boys are too poor to have the chance to learn this kind of work, and get a living by watching the grazing cattle. The cattle and buffaloes of a village are committed to them in the morning, and they drive them about over the fields wherever there is pasture until the evening, when they are brought back in herds to their owners.

One of the great games of the country is to turn loose excited bulls and oxen with cloths on their horns, and then try to pull off the cloths; and these cowboys often amuse themselves by seizing the tail of some frisky young animal and chasing it over the fields.

These children learn much evil from their superstitious and ignorant parents, but they are capable of learning that which is good and true.

One little boy in a heathen family attended a mission school and, with his secular lessons, learned the stories of the Bible and many of its beautiful verses. As he grew older he felt that the idols worshiped by his parents and all his people were not gods and could not save his soul. Several other young men felt just as he did, his younger brother among them, and finally they decided to become Christians. Immediately their friends began to persecute them so much that all went back except this young man and his brother. These two were faithful to Jesus and refused to go back to their heathen ways. So they were turned out of their home and went to a training school to become teachers. There they were baptized and admitted to the Christian Church. Since then they have both become teachers, and the older one is now a valued and useful instructor in the theological school. He has a happy Christian home to live in, with furniture and books to make him comfortable and contented. But his father and mother live in a low house that looks more like a hut with mud walls and thatched roof, where

cows and buffaloes go in at the front door and occupy one side of the square, while the family have their small rooms on the opposite side. For the house is a square enclosure open in the middle. The floors are bare except where they spread mats to sleep on at night. Sometimes in the hottest weather they sleep outside in the street on the bare ground.

The difference between this teacher in his civilized home and his relatives in



DRAWING WATER.

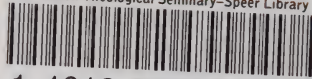
their heathen houses is what Christ has done for him in his outward life. In his heart Christ has done a great deal more by giving him the blessed Spirit to teach him the truth and make him hate all sin and love God and his fellow-men. His heathen relatives, on the other hand, not knowing the true Saviour, are full of fear about the anger of the gods they worship, and know nothing of the peace and joy of trusting in Jesus.

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